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The Changing Paradigms of Contemporary Consumerism: sustainability, adaptation and spatial tactics for shopping scapes

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Statement of Co-Authorship Template

(form for candidate to include in the thesis)

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Declaration

This is to certify that to the best of my knowledge the content of this thesis is my own work. This thesis has not been submitted for any degree or other purposes. I certify that the intellectual content of this thesis is the product of my own work and that all the assistance received in preparing this thesis and sources have been acknowledged.

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Sections of papers I published during the research process are incorporated into the thesis, where appropriate. I was the sole author of these papers, except for one*, and I have the co-author's approval to include portions of this paper (see following). The papers and the location of their incorporation are detailed below.

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Máté, K, "Community-oriented consumption and opportunities for change in shopping centre/mall design"	*Revista Lusofona de Arquitectura e Educacao*, **8-9** pp. 543-560. ISSN 1646-6756 (2013) [Refereed Article]	Chapters 5, 6
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Contributions by others to the thesis

* This published paper comprises 60% authorship by Jennifer Smit and 40% authorship by Kirsty Máté.
I approve the use of this paper in this thesis:

Jennifer Smit

Relevant exhibitions and other events undertaken during the research period

Event/exhibition	Date and location	Description
Máté, K, *Knit*^{2}, Junction Arts Festival	2017: St. John's Church, Launceston	Performance
Máté, K, *Public knitting*	2016: Riverside Shopping Centre, Launceston	Performance
Máté, K, *ByeBuy! Rethinking the Way we Shop*, UTAS	2014: 176 Charles St Launceston, Tasmania	Curated exhibition

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Abstract

This research investigates alternative spatio-temporal forms of encounter and exchange influenced by efficient and resilient practices of sustainable consumerism. These practices challenge the design of shopping scapes within the current dominant economic paradigm, through provocations I term 'curious spaces'. The aim of this thesis is to extend the current discourse of sustainable consumerism into the area of interiority and the spaces within which these practices of exchange take place.

The arguments in the thesis are supported by creative projects which I have undertaken, including *The ByeBuy! Shop,* an intervention of sustainable consumer practices held in Launceston in 2014. These spaces stirred the imagination of participants through the curiousness of 'what if'. Curious spaces reconfigure questions of community, sustainability and ethics through consumers' direct engagement with the "thingness" of consumption, beyond commodities to be purchased.

I contend that by shifting relations from the current typological boundaries of shopping scapes — the focus on sustainable products and the behaviour of consumers to consume such products (or not) — to the practice of sustainable consumerism, opportunities to 'act otherwise' are revealed. I offer alternate interior spatial speculations centred around human curiosity, social collaboration and the agency of things; that do not anticipate answers but offer strategies and tactics for integrating the new with the extant, based on interior approaches of intervention, insertion and installation.

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The undertaking of this research and the writing of the thesis has been a long labour of love. It was started when I was an academic at UNSW and I thank Dr Simon Pinnegar, who supported me when I was there. Along the way I met many people who have inspired me in my search and understanding of sustainable consumerism, too numerous to mention here.

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If it can't be reduced, reused, repaired, rebuilt, refurbished, refinished, resold, recycled or composted, then it should be restricted, redesigned or removed from production.

Pete Seeger, folk singer and social activist

Preface

I am a designer and a maker. I confess I am not a 'shopper'; however, I am acutely aware of how contemporary shopping practices, and shopping spaces, are increasingly contributing to environmental degradation. I have been engaged with sustainable practices in a wide range of modes since the 1980s: as an academic, as a professional practitioner, as a researcher, and as a craft-maker and artist. I have been dreaming for a while of somehow disrupting the existing design paradigms of consumerism so strongly influenced, or even controlled, by the 'dominant economic paradigm' of neoliberalism, and its associated 'affluenza'.

In June 2014, I activated an event in Launceston called *The ByeBuy! Shop*, which was aimed at providing a temporary escape from homogenised contemporary shopping typologies. I hoped it would facilitate an engagement and a re-valuing of the idea of *exchange*, using diverse forms of trade. *The ByeBuy! Shop* comprised four key activities: *Swap Shop* which addressed the values of possessions, where objects were swapped with no monetary value (and their own narratives by the original owner provided insights into their histories); *Story Exchange* that used 'the story' to challenge the purchase of goods for emotional satisfaction; and *Repair Deli* and *Slow Market,* both of which offered new skills for repairing and making, thereby embedding a greater appreciation and value for the objects being repaired and/or made.

The ByeBuy! Shop, which I soon recognised was actually a *conceptual prototype*, generated not only diverse forms of exchange but also started to challenge the current typology of the retail shopping scape and provided an early inkling that sustainable paradigms of consumerism might suggest alternative spatial forms. It generated critical provocations, insights, reflections and alternatives for the reconfiguration and disruption of existing design paradigms of consumerism,

which then developed further into the research discussed in this thesis, *the major study*.

Figure 1: *The ByeBuy! Shop* website landing page[1]

[1] https://byebuyprogram.jimdo.com/

Glossary of terms, acronyms, abbreviations and companies

3D printing	"3-D printing is a manufacturing process that builds layers to create a three-dimensional solid object from a digital model" (Rouse 2016).
Amazon	"Amazon (Amazon.com) is the world's largest online retailer and a prominent cloud services provider" (Rouse 2014)
Anchor Store	A large main store usually a supermarket, department store of 'superstore' that is the main 'draw card' for a shopping centre/mall
Anthropocentric	"considering humans and their existence as the most important and central fact in the universe" (Cambridge English Dictionary n.d.)
Arcade	An internal shopping space that has a row of stores on either side of a corridor or passageway
Blockchain	"Blockchain is a type of distributed for maintaining a permanent and tamper-proof record of transactional data. A blockchain functions as a decentralized database that is managed by computers belonging to a peer-to-peer (P2P) network" (Rouse 2017).
CE	Circular Economy. "Looking beyond the current "take, make and dispose" extractive industrial model, the circular economy is restorative and regenerative by design. Relying on system-wide innovation, it aims to redefine products and services to design waste out, while minimising negative impacts. Underpinned by a transition to renewable energy sources, the circular model builds economic, natural and social capital". (Ellen Macarthur Foundation 2013)
Chain store	An independent store that is replicated across many different places – this can be nationally or globally
Consumerism	The act or practice of consuming
Consumption	The result of consuming
Department store	A large store that has a variety of products for sale divided into various departments within the store including homewares and personal items such as clothing and jewellery. Largely self-service with some shop assistance include within each department.
Dominant economic paradigm (DEP)	The main economic paradigm of most 'Western' societies including capitalist systems and neoliberal philosophies
DSP	Dominant Social Paradigm (Bansal and Kilbourne 2001)
eBay	"An online shopping site that is best known for its auctions and its consumer to consumer sales" (Ecommerce Platforms n.d.)
Ecocentric	"a philosophy or perspective that places intrinsic value on all living organisms and their natural environment, regardless of their perceived usefulness or importance to human beings" (Anon n.d.)
Flanerie and *flaneur*	*"Flâneur*, from the French noun *flâneur*, means "stroller", "lounger", "saunterer", or "loafer". *Flânerie* is the act of strolling, with all of its accompanying associations. A near-synonym is boulevardier" (Wikipedia 2018b).
GLA	Gross Lettable Area – amount of floor area available to lease by property owners
Grace Bros	Retail store developer, predominantly department stores in Australia

IoT	"The internet of things, or IoT, is a system of interrelated computing devices, mechanical and digital machines, objects, animals or people that are provided with unique identifiers (UIDs) and the ability to transfer data over a network without requiring human-to-human or human-to-computer interaction" (Rouse n.d.)
L, U, cluster, mall, strip	Different types of shopping centres or malls
Lendlease	Lendlease is a leading international property and infrastructure group with operations in Australia, Asia, Europe and the Americas (https://www.lendlease.com/au/company/about-us/).
Malldom	"Malldom is seen as a modern ``panopticon'' in which the search for subjectivity locks people into ``neon cages'' of consumption, sentenced to lifetimes of shopping for subjectivity" (Langman 1992, 71)
Myer Emporium	Retail store developer, predominantly department stores in Australia
NEP	New Environmental Paradigm (Bansal and Kilbourne 2001)
QR Codes	"A QR code (Quick Response code) is a type of 2D bar code that is used to provide easy access to information through a smartphone" (Rouse 2013)
RFI Tagging	"RFID tagging is an ID system that uses small radio frequency identification devices for identification and tracking purposes" (Rouse 2010)
Retail therapy	"The act of buying special things for yourself in order to feel better when you are unhappy" (Cambridge English Dictionary n.d.)
Rhizome / Rhizomatic	The rhizome, as discussed by the philosophers Deleuze and Guattari (1987), is a metaphor of the rhizomatic plant, provides diverse links, allowing otherwise unconnected ideas to propagate
Scanning machine	Device that scans barcodes that provides information concerning the product being scanned. Predominantly used for pricing
Shopping centre	An enclosed (or partially enclosed) internal shopping precinct where a number of different stores are located in the one internal environment
Shopping mall	The usually American term given to shopping centre
Shopping scape	Including all spaces that can be used for the activity of shopping – does not have to be defined 'retail' space
Social sustainability	"A process for creating sustainable, successful places that promote wellbeing, by understanding what people need from the places they live and work. Social sustainability combines design of the physical realm with design of the social world – infrastructure to support social and cultural life, social amenities, systems for citizen engagement and space for people and places to evolve" S. Woodcraft et al. (2011) Design for Social Sustainability, Social Life, London
Supermarket	A self-service store that stocks groceries and other predominantly food items
Sustainable consumerism	As defined within the context of this thesis - sustainable consumerism is focused on the *act* of consuming, addressing the actions and behaviours of consumers within a retail environment
Sustainable consumption	"… the use of goods and services that respond to basic needs and bring a better quality of life, while minimising the use of natural resources, toxic materials and emissions of waste and pollutants over the life-cycle, so as not to jeopardise the needs of future generations" (Norwegian Ministry for the Environment 1994)

Sustainability	Avoidance of the depletion of natural resources in order to maintain an ecological balance
Sustainable development	Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs (United Nations 1987 Chapter 2)
ULI	Urban Land Institute USA
Value adding	Something that adds value to the sale of a product that may not be part of the original purchase – can be a service or a product or even an experience
Web 2.0	"Web 2.0 is the term given to describe a second generation of the World Wide Web that is focused on the ability for people to collaborate and share information online. Web 2.0 basically refers to the transition from static HTML Web pages to a more dynamic Web that is more organized and is based on serving Web applications to users" (Beal n.d.)
Westfield Group	Owns, manages and develops shopping centres in Australia and New Zealand (now operated under SCentre Group) and internationally operated under Westfield Corporation. Started in Australia in the late 1950s.

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Please note: unless otherwise stated, all images used in this thesis are the author's own.

Chapter 1.0: Introduction

1.1 Research Background

It is widely recognised that mass consumerism and its yearly global increase is having detrimental impacts and consequences on society, human health and the natural environment. For example, the recent media focus on plastic, the material that has instrumentally assisted in providing access to products from almost anywhere in the world through its ability to maintain freshness, safety, protection of products as they traverse the globe. While there have been distinct advantages for society in the use of plastic particularly in the area of medicine, the consequences to the natural and increasingly human environments have been and are devastating. This represents only a small proportion of the damage mass consumption has pervaded across the globe.

It has therefore been argued that the current dominant economic paradigm (DEP) does not provide the structure that permits strong sustainable consumption (Lorek and Fuchs 2013) and therefore a 'new economics' is required (Seyfang 2009; Hobson 2013). As a consequence, a new social conscience has emerged that reflects this concern, resulting in acts of consumerism that are considered as ethical, responsible or conscious, and existing predominantly outside the DEP. However, while these new forms of consumption, considered as sustainable, have been increasing (for example, organic food and products, energy efficient products, and services within the 'sharing economy') their 'success', I surmise, has been largely due to their integration and co-option by the DEP, thereby largely reducing their impact in providing genuine sustainable consumption benefits.

I believe this desire to include sustainable consumerism within the neoliberal paradigm is strong, reducing the need to radically rethink or 'disrupt' the DEP. This is most clearly seen in the recent advent of the 'Circular Economy', a model proposed to create a sustainable society focussed largely on the commodity, whilst maintaining economic growth (Ellen Macarthur Foundation 2013; Lacy and Rutqvist 2015; Stuchtey, Enkvist, and Zumwinkel 2016).

While these 'weak' sustainable disruptors to the capitalist system may provide some 'buffering' to the problems associated with current forms of over consumption, I argue that in addition to these weaker forms, strong sustainable disruptors (governed by social motivations rather than driven by commodity growth) are better able to disrupt the neoliberal paradigm of continuous growth through consumption, by providing prospects for an enduring and resistant sustainable society.

1.2 'Consumerism' and 'consumption'

In this thesis, I use the term *consumerism* (as opposed to *consumption*) to denote an ideological and/or moral dimension. It is characterised by four attributes:

- protects consumers through a political movement;
- is an approach to economic policy to generate prosperity;
- is a wasteful excess in *consumption*; and
- is a cultural 'way of life' or 'state of mind' (Crocker 2016, 2 – 3).

As such, each of these attributes of *consumerism* also suggests an action (to protect; to spend; to waste; and to 'be'), compared with consumption, which is "an economic, a physical, and a social process influenced by the nature, circumstances, and psychology of individuals and the geography, culture, laws, politics, and infrastructure of the society in which they live" (Sarigöllü 2009; Zukin and Smith Maguire 2004) (in Peattie 2010, 199).

By this I contend that *consumerism* refers to the actions of exchange that influence the economics of consumption (whereas *consumption* relates to the broader economic situation and its relationship with society). This is discussed further in Sections 4.5 and 4.10.

1.3 Research Context

The act of shopping (that is, the retail consumption of goods and services) has had a major influence on the design of contemporary urban and suburban environments in developed and increasingly developing countries (Chung *et al.* 2001; Koolhaas, Boeri, *et al.* 2000; Glennie 1998). Consumer behaviour (such as the need for immediate convenience and satisfaction) has influenced many urban developments, such as supermarkets and drive-through shops (Humphery 1998; Paquet 2003; Chung *et al.* 2001), the built environments of shopping within urban societies.

External influences (such as the Internet and air-conditioning) have influenced consumer behaviour, in terms of virtual shopping and extended shopping in thermal comfort) (Zukin and Smith Maguire 2004; Leong and Weiss 2001). As a result, the design of the shopping experience is either one of continued thermal comfort or a virtual design experience in *any* physical environment with access to the Internet.

The shopping centre, as a typology, is the ultimate physical manifestation of (non-virtual) consumption, and is specifically designed to induce consumers to, simply, buy more. Its form is now almost indistinguishable across the globe. In this thesis I focus on this typology due to this design factor, and as it contains the majority of retail outlets. I believe there is a separation of *sustainable consumerism* from the context of the 'shopping scape' (the built environments in which shopping is performed) in general. I define 'shopping scape' as all spaces that can be used for the activity of shopping; this does not necessarily have to be defined as 'retail' space.

Research on *sustainable consumerism* (discussed further in Section 4.4) focusses largely on the *product*: its life-cycle (manufacture, purchase, use and disposal) and its impact on the environment, and related consumer behaviour. This research is generally used to understand consumer behaviour and why specific products are consumed, or otherwise.

Through my own previous research and industry experience, I now see the life-cycle of products has been considered in isolation from elements in the shopping scape itself, which is neglected as a research focus.

1.4 Vision for the Research

Let me be clear. I dislike shopping and I am thoroughly bored spending time in most modern shopping scapes, especially large shopping centres. I am disappointed when I travel internationally to find the same shops and styles of shopping scapes as at home. I am also appalled by the overabundance of stuff that cycles through these spaces into people's homes and local authority landfills, on a daily basis.

This is the reason this research topic interests me: I want to effect a change in the shopping scape that represents my own values and provides me (and I feel certain many others) with shopping scapes that enhance and support practices of sustainable and

intrinsically-rewarding forms of consumerism, rather than the 'affluenza' of consumerism that dominates urban life world-wide.

Rampant and un-critiqued consumption remains a major obstacle towards a sustainable future (Capra 2003; Lin 2008; Heiskanen and Pantzar 1997). I see the existing disconnection and the continued focus on the *product* as a significant weakness in progress towards this sustainable future. My vision for this research is to seek a way of establishing a strong and clear connection between sustainability in the design of the built environment and the practices of sustainable consumerism, so that each has a positive and supportive influence on the other.

1.5 Why Now?

There is an increasingly growing awareness of the practice of sustainable consumerism within societies; however, these practices are frequently enacted in spaces designed with a different intent. This has led to states of *akrasia*[2] and ambiguity amongst consumers who may understand that to limit consumption is the right thing to do, but are seduced otherwise in the current shopping scapes of the DEP. Shopping scapes, I believe, need to change to support a reduced form of consumption, by providing agency and social cohesion.

The discussion concerning sustainable consumption and consumerism has been undertaken at individual and policy levels for decades across many countries. So, what has changed now and why is this research significantly current? The global financial crisis (GFC) in 2008 created a major shift in the thinking of many consumers. Austerity in countries affected by the GFC, and the vulnerability of the capitalist economy, has seen a ground swell of change in consumer attitude.

The 'grounded' consumer (Blinkoff, Johnson, Kabran, Gray, *et al.* 2008) is one who now considers their actions more carefully than before the GFC. Coupled with this change in consumer thinking is a growing grassroots movement, recognition of waste and a growing awareness of the connection between this phenomenon and consumerism. This is

[2] The state of mind, in which someone acts against their better judgement through weakness of will.

witnessed on a global scale by, for example, an increase in mainstream and social media focus on marine debris, plastics waste and wildlife killed by this scourge.

At a more local (Australian) level, the ABC TV programme *The War on Waste* (2017-18) has had a significant impact on many Australians, in providing an education on the many hidden aspects of waste caused by consumption and consumerism (Collins 2017). It has also affected people's actions, and created a desire to understand and locate other options (Catterall 2017). China's ongoing refusal (at the time of writing) to accept Australia's waste for recycling, places increased urgency on Australians to deal with their personal waste production, particularly as many local and state (and federal) authorities seem unable or unwilling to make commitments, in the short or long term[3].

Designers are in a vital position to make significant, positive impacts in this area as they are often the decision-makers when selecting and influencing product design and materials. Further, in my role as an interior designer, I am often consulted on the design of shopping scapes, in consideration of how consumers inhabit, interact and participates within these spaces, as well as their materials palette. Designers can therefore not only identify and address potential problems in the first place, but can also assist in changing behaviours, through spatial configuration and materials selection, for example. In this role, and as a craftsperson/artist, I aim to generate concepts for an alternate future: possibilities and opportunities for shopping scapes that make these connections, and that provide positive sustainable spaces for the practice of exchange.

1.6 Previous Research on the Subject

Through my previous research in sustainability and design, and as a lifelong environmentalist, this research has been triggered by my belief there is a significant gap in current research between the practices of sustainable consumerism and their reflection and influence within the design, and the forms of the spaces of exchange at which point decisions become actions of intent.

[3] One exception to this is the FOGO (Food Organics and Garden Organics) scheme being adopted by many councils in Australia. The FOGO kerbside collection gathers discarded food and garden waste, including cooked or uncooked fruit and vegetables, lawn clippings, weeds, and garden leaves.

While some design researchers such as Manzini, Papanek, Fuad Luke, and McDonough (among other) write about the benefits of design for the production of sustainable products and behaviours, my research is aimed at considering a *new* hybrid field of research, which brings together sustainable consumer practices; interior design theory and practice; sustainable economic theory and practice; and shopping scapes and life-cycle thinking. From my review of related literature in this field, research within this area has been limited to the *product* only as the solution to sustainable consumerism and consumer behaviour related to products and services.

In this arena, economics literature generally concentrates on the maintenance of the current economic system of growth by a change to product preferences of a more sustainable choice. Literature on shopping scapes focuses on designing spaces to encourage consumption or reflects on the social issues incurred predominantly by shopping centres. Life-cycle thinking again focuses on the *product*, whether that is the product of the consumer or the shopping scape as product.

1.7 Research Question

New forms of consumption, considered as sustainable, have been co-opted by the DEP, thereby largely reducing their impact in providing genuine sustainable consumption benefits. I strongly believe spaces within the shopping scape can be re-configured to support sustainable consumerism; that is, to address the disconnection I have identified.

As a result, this research question is posed:

How can shopping scapes be re-considered to encourage genuine practices of sustainable consumerism?

In this this research I examine alternate spatio-temporal forms of encounter and exchange (case studies and exemplars), which already influence practices of sustainable consumerism, and challenge the design of shopping scapes within the current dominant economic paradigm. I contend that by shifting relations from the current typological boundaries of shopping scapes—the focus on sustainable products and the behaviour of consumers to consume such products (or not) — to the practice of sustainable consumerism, opportunities to 'act otherwise' are revealed.

1.8 Research Design: Methodology and Methods of Data Collection and Analysis

This research employs a qualitative, inductive approach by using a conceptual prototype (*The ByeBuy! Shop*) to test early ideas and a major study to delve more deeply into the issues raised by the first study. Observations made during *The ByeBuy! Shop* event indicated it was the basis of a viable major study. The ethnographic methodology for the major study was guided by readings in feminism and humanism, social sustainability and critiques of patriarchal capitalism (as represented by the DEP). The methods and data collection and analysis – case studies and field research/participant observation – are an appropriate fit with this methodology. These two methods allowed me to look for patterns and to propose theories based on my observations. This was particularly useful with *The ByeBuy! Shop*, where the outcomes were, at that early stage, unknown and unpredictable. The case studies included additional interviews and literature reviews.

I also bring two other viewpoints to the discussion, in order to generate meaningful responses to the research question:

1. *Situated knowledges* (which suggests highly specific viewpoints useful for making decisions and solving problems): namely, *interior design theory* and *interiority;* and
2. *Rhizome theory*.

These viewpoints are woven through the thesis, and then used to inform the findings in Chapter 8. This research process (the Research Design) is mapped out in Figure 2.

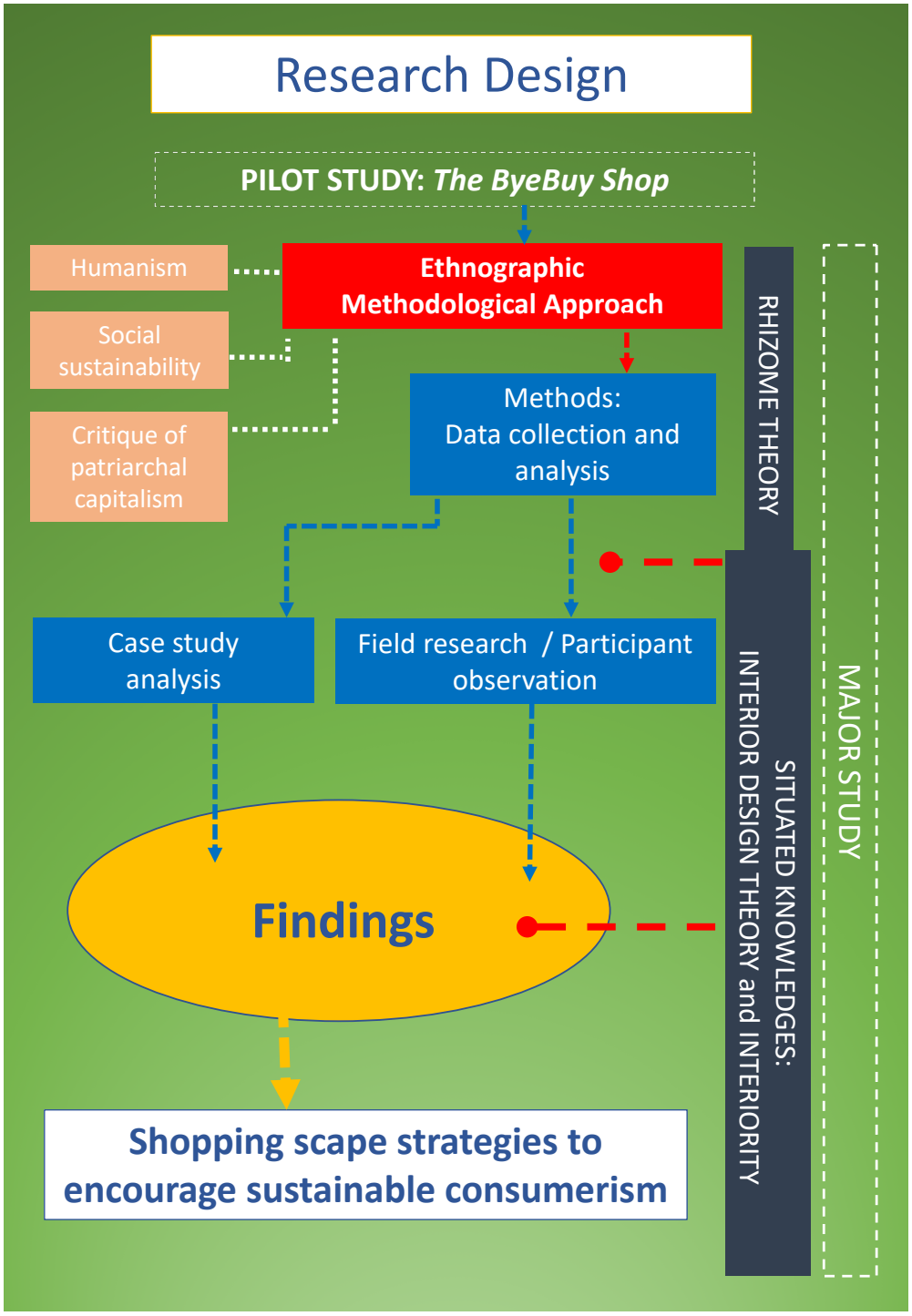


Figure 2: The thesis research design

1.9 Thesis Parameters

This thesis examines issues affecting the practices of sustainable consumerism, including:

- sustainable economic theory and practice;
- social theories related to consumerism;

- impacts of consumerism on global environments;
- retail (shopping scapes) histories and studies;
- interior design theory and practice; and
- future theories and sustainable theories of life cycle thinking.

This research examines shopping scape typology in developed nations, including Australia (but excluding Asia, Africa and South America due to the greater cultural differences of these nations influencing acts of consumerism and their subsequent shopping scapes), that has developed since the 1940s and 1950s. This research focuses on:

- Australia, with an in-depth study of a conceptual prototype, *The ByeBuy! Shop* in Launceston (Tasmania);
- the practices of sustainable consumerism, omitting the manufacture and production of sustainable products and services and their sustainable impacts;
- the practices of sustainable consumerism, omitting consumer behaviour related to the reasons why consumers acquire products and services; and
- interiority, as the design practice of the author, omitting architectural and urban design practice (although I acknowledge there is often overlapping of these disciplines).

The Australian context has been acknowledged throughout the thesis largely due to the inclusion of the conceptual prototype being undertaken in this country.

Australia has been at the forefront of modern shopping complexes, (particularly in the form of shopping centres or malls), implementing its first shopping centre only a few years behind the U.S.A. (Vernon 2012). The Australian context within which the shopping centre typology developed, provided the milieu for the growth of the now international brand for shopping centres, *Westfields*. This global influence on the design of shopping scapes from Australia (including the dominant influence from the U.S.A.), situates the Australian context globally. These influences have developed shopping scapes within developed countries which are largely homogenaic, therefore allowing this research to be contextually relevant beyond the shores of Australia.

The importance of the 'the local' and its global relevance can be further demonstrated through the work of Donna Haraway (1988) and her discussion on situated knowledge.

Situated knowledges support a greater complexity of investment in the offering provided by the Australian context to a global approach. This is further supported by Zoe Todd who writes "...locally informed responses to in situ challenges around the globe cannot be constructed using one philosophical, epistemological, or ontological lens" (Todd 2015, 252). These approaches to global issues through the lens of local situations, supports the use of the local conceptual prototype, The ByeBuy! Shop, to discuss issues of consumerism at a global scale. Afterall, consumerism through retail shopping is a local activity with global consequences.

1.10 Thesis Structure

The research was triggered by a *conceptual prototype – The ByeBuy! Shop* - and this initial event's outcome, implications and a discussion of the 'dilemma' commence the discussion in Chapter 2. Following this, the context of the dilemma is outlined: I strongly believe the neoliberal economic paradigm does not support the premise and needs of sustainability and yet impacts all aspects of shopping and consumerism. The *major study's* methodological approach, data collection and analysis methods, and two viewpoints (by which the findings were considered in order to propose strategies) are also outlined in Chapter 2 (see also Figure 2).

Chapter 3 is broken into two parts. Part I is a review of literature on shopping space typologies and the act of consumption (consumerism) to provide an historical basis for how consumerism and the built environment have influenced each other; Part II is a brief review of literature on shopping behaviours to provide a basis for how these have changed and have influenced modern societies in the more recent past to the present.

Chapter 4 reviews the literature of sustainable consumerism and consumption, sustainable design, sustainable economics and defines new and emerging consumer practices around these three main groups, as key influencers on sustainable consumer practices. Ethical and political consumer practices are outlined in Chapter 5. Chapter 6 returns to the consumer, in terms of community-oriented and collaborative commons consumer practices. In Chapter 7, the practices of Pro-sumers, Re-sumers and Co-users are discussed.

Chapter 8 draws together all of the methodical and substantive threads of this research. The research question is re-visited and strategies are discussed and concludes the thesis.

Chapter 2: Research methodology, methods and key viewpoints

2.1 Introduction

As noted, this research was initiated by *The Byebuy! Shop,* which I recognised was a *conceptual prototype*. This study's outcomes, implications and the identification of the dilemma start this chapter. Following this, Sections 2.3 and 2.4 outline neoliberal consumerism, the dominant economic paradigm[4] (DEP) and the capitalist patriarchal condition from which this particular physical typology has arisen, and its disruptors.

As I note, there is a misalignment with new forms of consumerism, considered to be sustainable, and the spaces within which these acts of consumerism take place, thereby largely reducing their impact in providing genuine sustainable consumer benefits. I contend that spaces within the shopping scape can be re-configured to support sustainable consumerism; that is, to address this critical misalignment.

As a result, this research question is posed: **How can shopping scapes be re-considered to encourage genuine practices of sustainable consumerism?**

In this chapter, the major study's methodological and methodical approaches are described, in relation to the research question. Finally, the two key theoretical viewpoints (*situated knowledges* and *rhizome theory*) are outlined.

2.2 Conceptual prototype: The ByeBuy! Shop

The ByeBuy! Shop (established for seven days in Launceston Tasmania, June 2014) was conceived to test ideas for a sustainable consumer paradigm, which focused on increased social engagement and reduced consumption without the use of money for exchange. It was designed to replace the homogenised designs of contemporary shopping scapes with one that facilitates engagement and re-values the exchange of possessions, using diverse activities as part of an interactive community.

[4] I use the definition of paradigm from Kuhn (1996) as models of knowledge building, for studying social reality consisting of the basic concepts and ideas through which a discipline views the world (from Hesse-Biber and Leavy 2008, 2).

The temporary pop-up shop tested new ideas on the values of consumerism and consumerist actions through four key trading interactions: *Swap Shop; Story Exchange; Repair Deli* and *Slow Market*. *Swap Shop* addressed the values of possessions, where objects were swapped with no monetary value with their histories supplied by the original owner. *Story Exchange* used the narrative to challenge the purchase of goods for emotional satisfaction. *Repair Deli* and *Slow Market* provided new skills for repairing and making with a greater appreciation and value for the objects being repaired and/or made.

The ByeBuy! Shop tested concepts of sustainable consumerism through a series of transactions that involved no monetary exchange, and which sought to increase the value of possessions, social engagement and reduce material consumption. These forms of trade were established around four major sustainable consumer paradigms that I have researched originally identified in papers I published in 2013[5].

1. Community orientated consumerism;
2. Ethical and political consumerism;
3. Product Service Systems; and
4. Prosumption.

2.2.1 Design and location of The ByeBuy! Shop

The shop was located in an existing (yet long-term vacant) retail space and furnished using almost 100% reused or found materials and objects, with a particular focus on industrial waste found within the retail sector or related areas, where possible. It was open normal retail operating hours. Social media (Facebook and a dedicated website) was generally used to promote the shop and its activities. This was done to not only reduce material waste for a seven-day pop-up event, but to highlight the amount of usable waste and under-utilised materials and products in the retail sector.

Many of these materials and objects were therefore invested with a different set of values: they changed from something that was considered waste, of no further use, to something of continued value. As such these materials and products had a history, a story to tell and so connections with the participants of the pop-up shop occurred.

[5] Máté, K, "Community-oriented consumption and opportunities for change in shopping centre/mall design", *Shoppingscapes'13, International Conference May 27-29, Lusófona University, Lisbon, Portugal* (2013).

The premises used for *The ByeBuy! Shop* was rectangular in plan (see Figure 20), with a full height glass window at the street overlooking a park. A worktable (for *Repair Deli* and *Slow Market* activities) was placed in the window space for passers-by to witness activity inside and to draw curiosity. Recycled plastic cup sculptures framed the window to again create interest, with a changing activity program written in chalk on the glass window. The *Swap Shop* was situated around this worktable towards the front half of the shop. The rear of the shop had another worktable and comfortable, found chairs and beanbags (for the *Story Exchange* activities) surrounded a disused fireplace (in which a simulated fire was placed). At the very back of the shop, to hide a storage area, a gold foil curtain made from printer's waste was hung (see Figures 3 - 7).

Figure 3: L. Street front of *The ByeBuy! Shop*

Figure 4: R. Interior of *The ByeBuy! Shop* at night, showing *Swap Shop* shelving from reused packing boxes; front worktable and chairs (borrowed); front desk (found) with hand-painted shop signs (found) behind, and milk crate gondolas

Figure 5: L. Interior of *The ByeBuy! Shop* showing rear curtain using gold foil printers' waste; milk crate display gondolas; rear worktable and fireplace with Story Exchange chairs and bean bags from billboard waste

Figure 6: R. Interior of *The ByeBuy! Shop* at night, showing *Story Exchange* seating area with found chairs and bean bags from billboard waste, reused shop signs and found 'blackboard' for daily activities

When *The ByeBuy! Shop was* finally dismantled, and in keeping with the aims of the project, very little waste remained. What was left was recycled, passed onto several artists for incorporation into their artworks or given to charity stores for re-use.

To record the number of participants within the shop, each person who interacted in one or more of the activities was asked to draw a circle in window chalk on the front window (see Figure 7). From this record over the course of the week it is known approximately 350 people participated in the shop.

Figure 7: The ByeBuy! Shop front window with participants markings recording participation

2.2.2 Methodological approach and research methods employed in the conceptual prototype

The conceptual prototype employed an ethnographic methodological approach deemed appropriate to best capture the humanistic approaches of social sustainability and the critiques of the patriarchal capitalist system of the DEP to observe and analyse a variety of activities and 'happenings'.

An ethnographic approach emphasises the study of social interactions, behaviours and perceptions within everyday settings. It employs multiple research methods including observation and prompted informal conversations enabling the capture of emergent information arising from complex situated interactions which cannot be forecasted. The data could then be analysed in a predominantly qualitative approach interpreting findings and meanings to be discussed in conjunction with the surveyed material, theoretical concepts and precedents.

This approach provided a way of testing the theoretical concepts of situated knowledges and rhizome theory within a 'real world' scenario expanding upon and (in anticipation) creating new understandings within this research topic. This type of methodological approach has been undertaken by others in similar fields such as the study of communing in architecture and urban design through the work of Petrescu (Petrescu, Petcou, and Baibarac 2016); objects and their capacity to be repaired and repurposed, through the studies of Cherrier (Cherrier, Ture, and Ozcaglar-Toulouse 2015); textiles and clothing as forms of narrative by Fletcher (Fletcher 2009); speculative object designs of Dunne and Raby (Dunne and Raby 2013) and more recently of Galloway and Caudwell (Galloway and Caudwell 2019).

As a 'living' environment and creative work, this provided participants the opportunity to be immersed in an environment enabling the questioning of commonplace consumer phenomena; to perceive them from a different perspective and to reflect deeply on their own experiences and observations (Verner Chappell and Barone 2012). While in the role of the 'shop keeper', the experiences and activities within *The ByeBuy! Shop* were experienced by me first hand, as participant observer within the research study.

In-depth interviews with retail stakeholders were also undertaken at the start of this research in 2010, as part of a world-wide capture of the 'state of play' of sustainability

within the retail sector across the U.S.A. (Los Angeles, Austin, Houston, Washington D.C., New York), Canada (Toronto and London), the United Kingdom (London, Totnes, Bristol, Galashiels, Stirling) Europe (Berlin, Cologne, Frankfurt, Salzburg, Munich) and Melbourne and Sydney in eastern Australia (Appendix A – Table of overseas organisations and case studies visited in each city; Dec, Jan Feb 2009 - 2010). In 2014, further in-depth interviews were held with local retailers in Launceston, Tasmania.[6]

In undertaking this research, it was critical to employ data collection and analysis methods that:

- Support the broader methodological approach I have used;
- Reflect the 'generous' nature of the activities in which I was engaged and observing;
- Allow me to immerse myself as fully and physically as possible, in the making process;
- Allow open dialogue and opportunities for *ad hoc* conversations; and
- Reflect notions of sustainability, at a range of levels.

For these reasons, I have taken an inductive approach to both the conceptual prototype and major studies, using case study analysis and field observation to generate data. This approach provides a more humanist approach, in keeping with my chosen methodology, and therefore:

- Permits the world to be studied differently by different people;
- Allows for different interpretations;
- Studies subjective meanings;
- Looks for meaningful relationships;
- Establishes consequences for actions; and
- Analyses and interprets reality (Cohen, Manion, and Morrison 2011).

An inductive approach seeks patterns from observation and proposes theories based on these observations (Bernard 2011). This was useful for studying *The ByeBuy! Shop*, where the outcomes for the intervention were unknown, unpredictable and based on the

6 Many of these initial interviews were completed to provide a better understanding of the current standing of sustainability within the retail context and its influences from stakeholders. As such most of these interviews were not required for the final thesis as within this time much had progressed within this focussed area, as well as the focus of the thesis. However the interview with Bonnie Owens, Marketing Manager from Federation Centres (2014), has been used within the thesis, as is more current.

interactions of the participants through observation. The case studies included literature reviews and in-depth interviews, which were conducted with people across many different fields to gain their understanding of how consumer practices impact society and the environment.

2.2.3 Reviews of literature (pre-search)

Literature searches were conducted across a broad range of media (print, audio, and video) and subject areas, including retail, marketing, economics, shopping, consumerism and consumption, social aspects, design, interior design, architecture, product design, ethics, values, psychology, retail typologies, consumers, consumer behaviour, creative arts, technology, virtual technologies, culture, business, alternative economies, sustainability, urbanity, history, production and manufacture to capture the complexity and exemplars in the research topic.

2.2.4 Case study analysis

An in-depth exploration of the current retail sector and evolving alternative sustainable practices, through analysing case studies, provided an understanding of the complexity of this area, which intersects with almost every aspect of modern society. This was achieved through an early research trip to the U.S.A., Canada, the U.K. and Europe (see Appendix A), visitations to Australian examples (mainly Sydney, Melbourne and Tasmania) and literature reviews.

Interviews were also conducted during the research trip and Australia in stakeholder fields including retail property management, retailers, retail industry organisations, retail media, retail consultants in sustainability, environmentalists, academics in marketing and retail, building industry organisations, architects and designers (see Appendix A). Interviews were audio recorded, *in-situ* notes taken and notes were later made from all recordings.

The information generated by this activity was able to provide a first-hand account of the wide range of issues faced by the retail sector in relation to sustainability across a broad range of the retail sector including stakeholders, such as media and academia.

2.2.5 Interactive field work: observation and recording context

As well as holding *The ByeBuy! Shop* event, other interactive and observational fieldwork was undertaken, both overseas and in Australia, as already noted. These visits were captured through photographic record, and when possible, a discussion or formal interview with the retailer.

Documentation of *The ByeBuy! Shop* includes over 1,000 photos, hand written notes, video and audio records. Social media comments were retained, as well as general media coverage on radio and local newspapers. As the shopkeeper within the store I was able maintain constant observation. The product history cards for the *Swap Shop* were also kept and documented for participant observation (see Figure 8).

Figure 8: *The ByeBuy! Shop* Swap Shop product history cards

2.2.6 Outcomes and implications for the conceptual prototype

The ByeBuy! Shop generated not only diverse forms of exchange but also challenged the typology of the retail shopping scape and provided early suggestions for how sustainable paradigms of consumerism might offer alternate spatial forms. The feedback and observations of this temporary event provided critical provocations, insights, reflections and alternatives

that informed further research and strategies for the disruption of existing design paradigms of consumerism, which then became the research for the major study and discussed in this thesis.

However, it should be noted that while these observations and analyses are insightful, they remain conceptual propositions. The consequential effects of these proposed new consumer scapes are difficult to qualify from the prototype and are not meant to be read here as design 'solutions' or templates for agency and resistance to the dominant economic paradigm.

Even so, these outcomes provided a shift in research positioning from 'telling', 'proving' and 'convincing', to 'creating', 'inviting' and 'engaging'; allowing for an opening of opportunities and a broader understanding of the concepts and dilemma in question associated with the current practices of sustainable consumerism with neoliberal consumerism, the dominant economic paradigm (DEP). It also allowed me, as the researcher, to reach and engage with multiple audiences (participants in *The ByeBuy! Shop*) to provide a greater understanding of the human condition and its relationship to exchange in this temporary intervention. It demonstrated the collected data was rich enough to be developed into a larger study.

2.3 Neoliberal consumerism as the dominant economic paradigm (DEP)

Neoliberalism is perhaps the dominant ideology shaping our contemporary world; it is generally acknowledged we live in an 'age of neoliberalism'. Further, neoliberalism is so pervasive it is barely recognisable as an ideology, although it arose as a conscious attempt to reshape human life and to shift the locus of power (Monbiot 2016). Neoliberalism sees competition as the defining characteristic of human relations, as it:

> *… redefines citizens as consumers, whose democratic choices are best exercised by buying and selling, a process that rewards merit and punishes inefficiency. It maintains that 'the market' delivers benefits that could never be achieved by planning … Inequality is recast as virtuous. The market ensures that everyone gets what they deserve* (Monbiot 2016).

The neoliberal economic paradigm has been exposed by many as one that does not support the premise and needs of sustainability (including Jackson 2006; Seyfang 2009; Hobson 2013; Jackson 2016; Thyroff and Kilbourne 2017). Guattari (1989) calls this post-industrial system Integrated World Capitalism or IWC – a paradigm that is so delocalised and de-territorialised that its source of power is lost (Pindar and Sutton 2000). As citizens of the

neoliberal paradigm, individualisation and competition are key where each is responsible for their own success, health and well-being through patterns of consumption (Voyce 2006, 276) and a belief in economic growth (Thyroff and Kilbourne 2017).

This has resulted in the privatisation of many public services (energy, water, transport and so on) and the co-option of 'commons' as commodities to own, to the extent that the very DNA that makes life can be owned by a corporation that discovers it through genetic engineering; for example, the inability for farmers to gather seeds from crops to replant as they are corporate property (Kenner 2009). Neoliberal economic policies encourage the consumer "… to feel a duty as a citizen to promote the cause of consumerism; the good consumer is a good citizen" (Aldridge 1994, 905; in Hobson 2006, 309). Further, the system prevents people from thinking independently (Verhaeghe 2014); there is a conformism, standardisation and manipulation of opinion through mass media and advertising (Guattari 1989). Social control is achieved by the mass media generating demand and a market for capital investment (Pindar and Sutton 2000).

These elements of neoliberalism are contrary to the beliefs of a sustainable society where de-growth or limited growth is critical for maintaining an environmental balance. To live within the means of the planet, the co-operation and linking between all systems is imperative for this to happen (Seyfang 2009; Hobson 2013; Lorek and Fuchs 2013; Parker *et al.* 2014; Jackson 2016*)*.

Through the need and 'duty' to consume within this paradigm, capitalism and neoliberalism have provided places not just to exchange goods and services consumers may need, but have provided shopping experiences where the consumer is induced, encouraged, lured into consuming *more* than they need, through the utilization of psychology in the design of these spaces (Hirsch 2006).

Guattari sees this as a mental manipulation, "… through the production of a collective, mass-media subjectivity" (1989, 21). Marketing and advertising at and beyond these shopping scapes continue to encourage these behaviours (Hirsch 2006), where today shopping can be undertaken without even leaving the home courtesy of modern communication technologies such as the smartphone and Internet. This has resulted in what some have termed 'affluenza' (Hamilton and Denniss 2005; de Graaf, Wann, and Naylor 2014) – a consumer affluence that is making societies and the

natural environments 'sick'. Singer notes "[d]espite this dramatic increase in material goods, people [feel] neither more affluent nor happier" (1993, 59).

This is not to say, however, that all consumers are 'simple' beings, easily manipulated and duped unaware of their behaviour and its consequences. The term, 'choice architecture' as conceptualised by behavioural economists, shows that consumers are influenced by "… information as well as their own inertia, procrastination or unfounded optimism", resulting in a libertarian paternalism, where consumers are nudged in the direction of more sustainable practices while ultimately maintaining their individualism and freedom of choice (Trentmann 2016, 688).

I believe this is continually placing consumers in a state of *akrasia*, whereby the knowledge of doing 'the right thing', according to sustainable practices, is conflicted with the constant push to do 'the right thing' by neoliberalism at the very place these decisions and practices are taking place – within the shopping scape.

Guattari argues for different value systems that reward human social activities other than one based on financial profit, which, through its equivalence, "flattens out all other forms of value, alienating them in its hegemony" (1989, 44). He calls for value systems that include social and aesthetic 'profitability', arguing that "… these non-capitalist domains of value have only been regulated by the State …" and hence why national heritage has retained esteem (1989, 44).

Vaughan (1997) claims neoliberalist capitalism as essentially patriarchal, suggesting gift-giving a feminist economic paradigm, while Code (2006) includes feminist epistemology towards ecological thinking. These feminist approaches to neoliberalism can be seen in the work of Crocker (2016), Cameron and Gibson-Graham (2003), Dobscha (1993), Seyfang (2009), Skågeby (2013), Soper (2008, 2013), among others. These calls for alternative value systems is heralded by numerous others who see neoliberalism as a root cause for many social and environmental concerns (Singer 1993; Manzini and Jégou 2003; Jackson 2006b; Schor 2006; Soper 2008, 2013; Rifkin 2009; Seyfang 2009; Martos and Kopp 2012; Gibson-Graham, Cameron, and Healy 2013; Crocker 2016; Jackson 2016) and a humanist/feminist approach provides a valuable framework to look at ways to disrupt the paternalistic paradigm of neoliberalism.

2.4 Sustainable Adaptors and Disruptors of the DEP, and relevant economies

Despite the dominance of neoliberalism and capitalism, the issues of sustainability with the DEP have not gone unnoticed and many (as noted above) have and are making attempts to correct the environmental and social damage created by the problems of unfettered consumerism. I contend, based on the work of Lorek and Fuchs (2013) and Hobson (2013), these corrections can be sorted into two main groupings: sustainable economic *adaptors* and sustainable economic *disruptors*. Each is discussed following, with examples, and other economies relevant to my argument.

2.4.1 Sustainable Adaptors

Sustainable economic adaptors embrace sustainable principles within a neoliberal and capitalist economic paradigm. Here 'business as usual' can remain, while bringing greater ecological efficiency (through, for example, energy efficiencies), achieving 'less damage' (by minimising the use of toxic materials) and improving health (through cleaner environmental conditions), within an economic system that still maintains growth and profits.

Examples of adaptors to the DEP include the Circular Economy and a Sharing Economy, both of which maintain a connection with economic profits. Sustainable adaptors do not have to remain stagnated in this condition. With opportunities for constant change through continual dialoguing and networking between scientists, environmentalists, government, organisations, communities, businesses and so on, there can also be states of adaption, evolvement and expansion.

2.4.1.1 The Circular Economy

The principles for the concept of a Circular Economy (CE) including designing out waste, building resilience through diversity, shifting to renewable energy sources, making use of systems thinking and treating all waste as resources or food (Ellen Macarthur Foundation 2013) have been in discussion and application in varying degrees for decades by authors such as Frosch and Gallopoulos (1989); Hawken (1993); Hawken, Lovins, and Lovins (2000); Braungart and McDonough (2002); Hawkins (2006); Murray, Skene, and Haynes (2017).

The CE's principles are steered by the fundamental drivers of constraining resources by eliminating waste and reducing the use of non-renewable resources, increasing and

developing new technologies and digital innovations to enable viable business alternatives, and decoupling resources from economic growth. Economic growth remains an important tenet for the CE (Stuchtey, Enkvist, and Zumwinkel, 2016).

2.4.1.2 The (fiscal) Sharing Economy

While the Sharing Economy is a large part of the Circular Economy's principles, it is also identified as an economic paradigm in itself (Botsman and Rogers 2010; Riedy 2013; Day 2014; Bartlett 2016; Mirelle and Kalisch 2016). The sharing economy, as a neoliberal adaptor, seeks out (usually) underutilised goods to be shared, at a cost, to others, such as a car, a room, a typewriter or a drill.

The sustainable concept behind this new economy is that goods are shared rather than bought. This can empower consumers to gain increased value from products and assets, creating multiple socio-economic opportunities (Lacy & Rutqvist, 2015). However, there have been unforeseen downsides from this fiscal form of the Sharing Economy, where, for example, the room sharing platform Airbnb[7] has caused housing shortages and increased property prices in some cities, creating problems for local residents (C. J. Martin 2016; Goddard 2017).

Sustainable adaptors of the DEP provide many beneficial initiatives to improving the negative impacts that neoliberalism and capitalism have brought with them through continuous growth and competition. However, these adaptive forms of sustainability, while improving efficiencies within the production-consumption nexus and providing improved socioecological health (due to continued connection with the DEP) means that many changes made are voluntary and left up to market determinations. A co-opting of sustainable practices by the DEP can lead to unexpected negative impacts (such as Airbnb) as and/or continued growth through consumption undermines any efficiencies gained.

In this thesis I discuss forms of consumerism that fall into adaptive sustainable economic paradigms as *efficient* approaches to sustainable consumerism.

[7] Airbnb is an American company which operates an online marketplace and hospitality service for people to lease or rent short-term lodging and tourism-related activities. The company does not own any real estate or conduct tours. It is a broking service, which receives percentage service fees in conjunction with each booking.

2.4.2 Sustainable Disruptors

The concepts of power and disruption or resistance are described by Foucault (1978) as relational – that is, the existence of power is dependent on a 'multiplicity of points of resistance' (Foucault 1978, 95):

> *Hence there is no single locus of great Refusal … Instead there is a plurality of resistances, each of them a special case: resistances that are possible, necessary, improbable; others that are spontaneous, savage, solitary, concerted, rampant, or violent; still others that are quick to compromise, interested, or sacrificial … they too are distributed in irregular fashion: the points, knots, or focuses of resistance are spread over time and space at varying densities, at times mobilizing groups or individuals in a definitive way, inflaming certain points of the body, certain moments in life, certain types of behaviour* (Foucault 1978, 95–96).

This explanation of power and resistance, when viewed through the lens of neoliberalism and sustainable consumerism, reveals something about the dilemma this thesis is exploring, namely, the misalignment between the shopping scape and the *practices* of sustainable consumerism (and the subsequent state of consumer *akrasia*).

Foucault notes, "where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power" (1978, 95). I infer from this that resistance can only exist within the given power until the resistance itself is the dominant power. Hence, the different states of resistances of sustainable consumerism remain in existence within the power of the DEP, creating this imbalance.

Foucault continues by describing these resistances as mobile and transitory, and "producing cleavages in a society that shift about, fracturing unities and effecting regroupings" (1978, 96). This resonates with Deleuze and Guattari's rhizome theory, whereby the rhizome, as a metaphor of the rhizomatic plant, provides diverse links, and allows otherwise unconnected ideas to propagate. Deleuze and Guattari offer this in opposition to binary and dualistic thinking, which is described as arborescent or 'tree-like', and where concepts 'grow' from a single idea or 'trunk'; however, unlike the rhizome through its complex networks, cannot form new 'accidental' connections, as tree-like they are confined to their original position.

This complexity of rhizomatic networks has been appropriated to describe 'life' by Jung (1963), 'city networks' by Smith (2003) and 'urban social formations' by Daskalaki and Mould (2013). This thinking also resonates here with Foucault's explanation of power and resistance, and these two theoretical frameworks provide an alternative to the dualistic debate between neoliberal consumer practices and sustainable consumer practices, to support and recognise the multiple connections required for the resistance to the DEP and the integration of a resilient and sustainable consumer paradigm.

In the current DEP, consumerist practice can be viewed as being arborescent – that is, the experience of exchange while differing between products, services and within different countries is nominally the same, coming from the same 'tree'. There remains a singular dominant (power) economy where money is exchanged for the acquisition of goods or services. In a retail context, goods/services are usually exchanged within the physical spatial realm of a store or shop, a market or increasingly through an online presence – where the spatial aspects of the exchange are virtual and the physical environment can be anywhere and at any time.

With the addition of the complexities of 'the social' as identified by Hobson and Lynch (2016) to encourage a more diverse and creatively innovative economy, I argue that rhizomatic forms of consumerism, through resistance to the DEP, can present opportunities for resilient sustainable consumer practices; creating in turn more complex spatial understandings for exchange. These relate to the theories of interiority discussed in Section 2.5.

The rhizome provides a useful framework for understanding how the complexities of 'the social' current unsustainable consumer practices can be disrupted and form resistant more sustainable consumer practices. The following discussion provides initial thoughts regarding the ways this theoretical framework through resistance can assist in further understanding how sustainable consumerism and other forms of economic disruptors can, and are, creating temporary and permanent differences to the practices and spatialities of exchange.

Sustainable economic *disruptors* aim to disrupt or remain separate to the DEP. There is a displacement of economic growth with non-consumption practices and concepts and a radical change to 'business as usual'. Efficiencies are replaced with alternative methods

(such as replacing non-renewable energy resources with renewable), a 'no damage' philosophy (by eliminating toxic materials and chemicals for example) and sustaining a multilevel socio-political and environmental transformation through a changing of value systems that benefit all life (involving intrinsic value systems such as empathy, respect and transparency). Forms of economic disruptors to the DEP include the Commons, the Gift Economy and a non-fiscal Sharing Economy, and these are discussed following.

2.4.2.1 The Commons

The Commons, described as "… the oldest form of institutionalized, self-managed activity on the world" (Rifkin 2015, 16), provides the fair sharing of goods and services within a community (discussed further in Section 6.3.2). Here, rather than a right of ownership, the reciprocal rights of the users in perpetuity are important (Pedersen 2010). However, neoliberalism has co-opted and commodified most forms of Commons in contemporary societies. Contemporary Commons mostly survive as supporting social aspects of the DEP that cannot or are (currently) prevented from being commodified or 'enclosed' by neoliberalism, such as community and volunteer organisations (Rifkin 2015).

The advent of the Commons in more recent times has seen a prioritising of the value of *use* over the value of *ownership* (Fournier 2014), a return to the original concepts of Commons and leading to the arrival of a non-fiscal Sharing Economy. The Commons liberates multiplicities and connections deterritorialising resources and other forms of commodities from ownership, disrupting the DEP, where ownership is central to continued growth. 'Commoning' as a verb rather than a noun (Fournier 2014) enables social relations and co-production deterritorialising, and opening of the creative process. Emancipating 'ownership' through the Commons provides a creative and social alternative that enables the 'unseen', the 'unconnected' to be seen and connected, permitting curiosity and agency. This is discussed further, in relation to community and consumer practices, in Section 6.3

2.4.2.2 The Gift Economy

The Gift Economy also excludes ownership and enclosure, key principles of the DEP. In *The Gift*, Mauss (2002) proposes that the reciprocal exchange of objects involves a process of building interpersonal relationships, based on giving, receiving and, most importantly, reciprocating. However, Hyde (2007) defines a gift as something that is bestowed without

the expectation of something in return; instead it remains in circulation, being re 'gifted' and even expanded through this circulation. That said, when a gift is sold or exchanged, it is 'used up', and there is nothing to assure its return.

Pinchot (1995) identifies a gift economy as one that values the contributions of others, rather than just possessions; Genevieve Vaughan agrees that, "[g]ift giving is qualitative rather than quantitative, other-oriented rather than ego-oriented, inclusive rather than exclusive." (2007, 2). It is relation building and creates community.

An exchange requires an equivalent return – there is "… an equation of value, quantification, and measurement" (Vaughan 2007, 2). These notions of reciprocation and circulation, alongside Genevieve Vaughan's (2007) view of gifting as a relational and transformational activity that builds and sustains community, are contrasted with the activity of exchange within the DEP as "… an adversarial interaction that creates atomistic individuals" (2007, 2). Social connection is central to the premise of the gift economy.

As gifting does not rely on a particular relationship for an exchange to manifest, that is, the equitable value for the exchange, the connections created through the social interactions of gifting provide a greater diversity than may otherwise be available through exchange. The rhizomatic form of gifting establishes more divergent connections across what could be unlikely platforms, creating resilient sustainable consumer patterns of engagement. By taking products and or services out of the domain of exchange, they are no longer commodities that are required to belong within a certain systemic stream and no longer feed economic growth, thereby disrupting the DEP.

2.4.2.3 The (non-fiscal) Sharing Economy

A non-fiscal form of the Sharing Economy shifts the exchange value within the marketplace of a capitalist economy to a shareable value within what Rifkin coins a 'Collaborative Commons'. This has largely been shaped by the coupling of underutilised or unwanted items with the capabilities of Internet platforms and technologies, giving rise to new forms of sharing economies, such as Gumtree[8] or FreeCycle[9], which provide a larger and more

[8] Gumtree.com (known as Gumtree) is a British online classified ad and community website, also used in Australia.

[9] The Freecycle Network is a nonprofit organization registered in Arizona (and as a charity in the United Kingdom). It coordinates a worldwide network of 'gifting' groups to divert reusable goods from landfills. It is now also popular in Australia.

accessible platform for the sharing and swapping of items than has been seen previously, without the exchange of money (Rifkin 2015).

The elimination of money is an important delineation between this form of sharing from that of a Sharing Economy, which remains within the bounds of the DEP. Here, sharing (like gifting) remains outside of the bounds of the DEP, but once given a monetary value is co-opted within the DEP, it is no longer able to disrupt it and once again influenced by the importance of growth, individualisation and competition.

These forms of disruptive sustainable economic paradigms reject the concepts of economic growth, and focus on social development and collaboration and practices of exchange that benefit communities rather than individuals or corporations. In this thesis I identify forms of consumerism that fall into disruptive sustainable economic paradigms as *resilient* approaches to sustainable consumerism.

These opposing paradigms of sustainable economies – adaptive and disruptive – offer practices of sustainable consumerism that are efficient and resilient respectively and I suggest alternative spatial propositions and tactics to those that dominate the shopping scapes of the DEP. These economies are discussed further in Chapter 8, in connection with these propositions and tactics. Following, is an introduction to the key viewpoints which are woven through the thesis, and which inform the discussion in Chapter 8.

2.5 Interior design theory and interiority

The discipline of interior design provides unique ways of viewing the issues of sustainability and consumerism. Its fluidity, temporal disposition and humanist approach provides conditions that can best question and disrupt the conditions of neoliberal capitalism.

While the theoretical bases for interior design are malleable and contestable, there are key aspects of interior design theory and interiority that are most relevant to my approach in this thesis.

Definitions of interior design are broad and vary between professional and academic institutions. However, it is more traditionally defined as,

> *… an interdisciplinary practice that is concerned with the creation of a range of interior environments that articulate identity and atmosphere, through the manipulation of*

> *spatial volume, placement of specific elements and furniture and treatment of surfaces* (Brooker & Stone 2007 p126 in Edwards 2011, 3).

While this definition of interior design is accurate in terms of design activities, it does not encompass the broader aspects of 'interiority'; that is, its philosophical counterpart.

Brooker contends that the interior condition (*interiority*) can be recognised by its predeliction to 'unfixedness' and "… a sense of perpetual nascent emergence; … a sense of the becoming of the interior" (Brooker 2016, 5), critical to its formation and understanding. He continues that the three aspects of interiority – proximities, inhabitations and identities – are essential to its existence and comprehension as fundamental elements of its fluidity and indeterminacy.

This ambiguity, the contestable nature of its boundaries and lack of historical clarity for interiority is, Brooker asserts, a valuable condition as it allows for and provides an ability to be agile, flexible and adaptable to change. Interiority does not therefore require an enclosure or being 'inside', but can be provided by "the feeling of interiority", as "being immersed, surrounded, enclosed" (Benedikt 202, 2 in Power 2016, 19).

By relieving interior of its physical enclosure, 'interiority' is free to explore its realms across a broader conceptual landscape. 'Urban interiors', for example is a growing area of research within the discipline that looks beyond the 'inside'. Suzi Attiwill explains this aspect in her Provocation as the editor for a special edition of *IDEA Journal*:

> *While some might see this as the bringing together of vastly distinct conditions and scales, the conjunction – urban and interior – seeks to engage the potential of practices and techniques of disciplines concerned with interior and urbanism in new ways involving multi-scalar, multi-cultural, multi-discipline approaches.*
>
> Attiwill continues:
>
> *A rethinking of the concept of interior is invited where the defining characteristics of enclosure, form and structure are opened to other possibilities than an equation with the inside of a building. 'Interior' is introduced here in an expanded sense. A thinking differently about urbanism and the concept of 'urban' is also invoked* (Attiwill 2015).

As the concept of urban interiors exists at the threshold, it offers this ambiguity of whether it occupies the public or private realm; the inside or outside; if it is a collective or individual moment (Hinkel 2011). The threshold separates the notion of inside and outside, it creates a sense of transition, a 'between' from one spatial or temporal condition into the next. Franz (2004) sees these boundaries as interweaving, folding relationships that blur the edges that

once held interiors in its place with architecture. McCarthy (2005) also sees these aspects of interiority and exteriority as weaving within and without the physical constraints of architecture, between or even independent of each other.

These porous boundaries provide fluid states for interiority. The form of the boundary determines the flexibility and mobility of the interior and it is volatile, temporal, moving and changing, "the boundary is a point of transit and transportation" (2005, 115). Brooker also sees interior as a discipline that is uncertain, changing: "It is fluid, ambiguous, unregulated, and open" (2016, 10). This fluid state of interiority provides and opens opportunities in design that are unbounded by the rigid constraints of the physicalities required by buildings or the cultural norms of building typologies, such that:

> *… inside and outside are architectural prescriptions tied to the boundary of building, whereas interiority and exteriority weave within and with-out the built constraints of architecture, sometimes between them, and sometimes in-dependent of them* (McCarthy 2005, 116).

This ambiguity casts off the shackles of regulation, opening and expanding its possibilities across disciplines with greater ease than more regulated ones. This unbounded and fluid state of interiority is important as a design state that can influence new speculations; new thinking about designing spaces for sustainable exchange. As such, it has qualities that are rhizomatic: it has the possibility to exist anywhere or at any time as a spatial or temporal condition.

Boundaries can be controlling. Interiors can be controlled and controlling environments limiting and restraining space (McCarthy 2005). Shopping centres are an ideal example of this – where the typology of the shopping centre controls the interior space to conform to certain requirements that ensure high sales returns, while the interior space is also controlling the environment through air-conditioning and lighting. Interiority filters exteriority. Shopping centres can also provide a certain behavioural boundary that is entered, surveillance cameras controlling these behaviours, creating a Panopticon-like environment.

Boundaries can also be contextual, with site, place, location, culture, environment, heritage and program providing the agency to influence interior design and create new meanings. Brooker calls these 'proximities', that is, the connection between 'matter' in *"… cities, buildings and rooms, and then their subsequent adaptation" (2016, 6)*, finding

meaning or 'rereadings' in that which already exists. Brooker reinforces this 'idea of rereading as reuse', which he states is fundamental,

> *… to all aspects of the cultures of the discipline … the reworking of extant matter and the critical sensibility that is derived from these processes: the production of the matter(s) of the interior* (2016, 10).

This concept of the set boundary, I contend, can be extended to neoliberalism and consumerism, where commodities are 'enclosed', owned and stored for exchange where their 'enclosure' continues into the private realm of households. This is exemplified in the shopping scapes of the current DEP where, to participate and engage within these spatial boundaries, there is an expectation of purchase and exchange, there is an 'enclosed' and bounded expectation of practice and participation.

However, by considering the possibilities inherent in interiority, a greater complexity can be derived, unbounded by the physical and metaphorical boundaries of neoliberalism. The 'unboundedness' of interiority can be used to provoke new ways of integrating new ideas with the extant DEP and Brooker proposes three strategies for doing so:

1. intervention (a reliance on the existing and the new to create a single entity);
2. insertion (a separation or independence of the new and the existing); and
3. installation (temporary insertion independent from the existing) (2016).

These three strategies invoke inhabitations, critical aspects of interiority, which help to create new ways of being *within* an environment. Brooker explains that:

> *Inhabitations is specific to interior because it outlines more human traits and elucidates behavioral* [sic] *factors such as acquiring possession and situation when taking hold of space. It also describes human conditions such as behavior* [sic], *character, and performance. In my view, inhabitation symbolizes occupancy, interaction, and participation* (2016, 9).

Therefore, how behaviour is performed, how possession and occupation is enacted, how interaction is enabled and participation is accomplished, and how habitation is achieved, is central to understanding and creating new ways of *being* within an environment.
This concept of new ways of being, is an important factor for this thesis, as I aim to demonstrate that by understanding an alternative way of consuming (that is, through sustainable consumerism) new/alternative spaces can be proposed. These three strategies will be re-visited in Chapter 8.

This approach is also informed by Lefebvre's work in *The Production of Space (1991)*, in which he argues:

> [Social] *space is not a thing among other things, nor a product among other products: rather, it subsumes things produced, and encompasses their interrelationships in the coexistence and simultaneity – their (relative) order and/or (relative) disorder. It is the outcomes of a sequence and set of operations, and thus cannot be reduced to the rank of a simple object …* [i]*tself the outcome of past actions, social space is what permits fresh actions to occur, while suggesting others and prohibiting yet others* (1991, 73).

Lefebvre notes that through these patterns of social interaction, space is not only produced but turns in on itself to also shape society, encouraging and discouraging certain forms of behaviour and interaction, giving form to social structures and ideologies (Perolini 2011, 168). This is an important observation as it strikes to the core of consumerism and the design of shopping scapes and why, given the alternative, there are still currently retail spaces that reflect an increasingly obsolete paradigm.

The commodity is increasingly being re-presented as ecologically benign through largely changed production processes. However, the spaces within which these commodities exist for the consumer continue to reflect the same social structures and ideologies of the neoliberal framework and consequently the same practice of performance.

McCarthy (2005) argues that the familiarity of these social rules of behaviour are reassuring, and provide a sense of safety and security. Perhaps this safety in the familiar has created the resistance to a change behaviour towards sustainable practices within current shopping scapes? There is an understanding there needs to be a change but in order for change to happen the safety of the familiar may need to be surrendered (discussed further in Chapter 8).

This idea of the familiar and inhabitation can be further appreciated in the work of Morris 1993; McCarthy 2005; Treadwell 2005, where territorialisation through repetition creates this sense of familiarity. Morris describes the common motel, as a "… relentless repetition of bed, chair, television" (1993, 222). McCarthy recognises that this repetition of "… the furniture, furnishings, décor, routine behavior, and motel branding construct[s the] interiority" (2005, 117).

This concept of inhabitation and territorialisation through repetition constructing the interiority can also be witnessed in the retail store. With its own repetitive forms of

furniture and furnishings (such as point-of-sale desks, shelves, hanging racks and product display items) the common retail store has a familiarity that also 'constructs' its interiority. This is further reinforced by the branded repetition found across chain stores. The territorialisation of retail through repetition reinforces the routine performance of browse, look, perhaps try and buy; but especially buy.

This cycling of repetition is an enclosing phenomenon; one that "… produces a psychological entrapment that borders on being physically limiting, 'frustrating cycles of return with no way out'" (Morris 1993, 222; in McCarthy 2005, 117). Consequently, this idea of repetition of the familiar within the retail environment produces a set of repetitive behaviours, so familiar that some argue are even unconscious (Rook and Hoch 1985; Leach 1993; Hosoya and Schaefer 2001b; Zukin 2003; Hamilton and Denniss 2005; Izberk-Bilgin 2010). For example, the consumer is 'dulled' by the repetitive format, and their consequential behaviour – to consume – is subconsciously performed.

The final condition of interiority and interior is narration; that is, the ability to create and construct spatial meaning and stories to communicate an identity, a sense of belonging, an atmosphere that constitutes an emotion, a sensory experience, and a way of communicating with others. Materials and spatial boundaries are the traditional tools of narration for the designer. However, time is of equal importance in the act of storytelling – past present and future concepts of time, that relate strongly to interiors being largely temporal and to sustainability, which is soundly aimed at long-term planning.

McCarthy describes interiority as being "mobile and promiscuous" (2005, 112) compared with its architectural counterpart. This description concurs with how theories of interiority may be well placed to tackle the interstitial 'space' of sustainable consumerism; that is, able to traverse the boundaries that produce retail spaces into repetitive behaviours of rampant and ill-considered purchasing.

2.7 Summary

The shopping centre, as a global typology, is the ultimate physical manifestation of consumption and is specifically designed to induce consumers to buy more. New forms of consumption (described as 'sustainable') are misaligned with the shopping scapes within which they are consumed, which markedly reduces their value in providing the benefits of

genuine sustainable consumerism. I contend spaces within the shopping scape can be re-configured to support sustainable consumerism.

My vision for this research is to seek a way of establishing a strong and clear connection between sustainability in the design of the built environment and the practices of sustainable consumerism, so that each has a positive and supportive influence on the other, and the resultant Research Question is:

How can current shopping scapes be re-considered to encourage genuine practices of sustainable consumerism?

The ethnographic methodological approach, in-depth interviews and case study analysis are the most appropriate means of addressing the Research Question. I also bring two other viewpoints to the discussion, in order to generate meaningful responses to the research question: situated knowledges (interior design theory and interiority) and rhizome theory.

The following two chapters provide reviews of literature that address shopping scape typologies and acts of consumption (Chapter 3) and sustainable consumerism and consumption (Chapter 4).

Chapter 3.0: Shopping space typologies and the act of consumption

3.1 Introduction

In the first part of this chapter the historical and cultural development of shopping space typologies, including a review of relevant literature, is discussed to provide an historical basis for how consumerism and the built environment have influenced each other. In the second, an overview of shopping, consumer behaviour and its influences on retail design is discussed to provide a basis for how these have changed and influenced modern societies in the more recent past to the present. These backgrounds demonstrate how shopping typologies have created homogenaic spaces of consumerism, through what could be seen as a singular value system, related to neoliberal consumerist ideals, the dominant economic paradigm (DEP) (introduced in Section 2.3).

Part I

3.2 Shopping space typologies

Shopping, the retail consumption of goods and services, is shaped by consumers' desire for value and experience. The act of shopping, in turn, has had a major influence on the design of contemporary urban and suburban environments, in developed and increasingly developing countries (Chung *et al.* 2001; Koolhaas, Boeri, *et al.* 2000; Glennie 1998). It is recognised that changes in shopping behaviour are now largely driven by new technologies, social, cultural, political and more recently sustainable influences. Consumer behaviour (such as the need for immediate convenience and satisfaction) has influenced many urban developments (supermarkets and drive throughs for example) (Humphery 1998; Paquet 2003; Chung *et al.* 2001). Leong contends the,

> *… unfettered growth and acceptance of the market economy as the dominant global standard … is the material outcome of the degree to which the market economy has shaped our surroundings, and ultimately ourselves* (2001a, 129).

In turn, external influences (such as air-conditioning and the Internet) have influenced consumer behaviour, changing the spatial boundaries and experiences of shopping from continued thermal comfort to not even leaving home (Zukin and Smith Maguire 2004; Leong and Weiss 2001). The shopping centre is the ultimate physical manifestation of conspicuous consumption. Leong (2001) argues that shopping has become a basic form of our existence, because of behaviour, coupled with external changes (many technological and/or virtual), that are transforming the shopping experience. Many of these behavioural shifts are related to consumers advocating and seeking more sustainable consumer practices. In the following section, the development of the typology from large open markets to tiny ephemeral pop-up shops, is tracked to indicate while there has been a diversity of shopping scapes in the past, these typologies now represent a homogeneous form, dominated by the practice of neoliberal consumerism. The more specific issues of scale, location and size are discussed in more detail in Sections 3.2.12 and 3.2.13.

3.2.1 The earliest markets: marketplaces, bazaars and market halls

The development of internal shopping spaces grew historically from marketplaces and bazaars into arcades, department stores, supermarkets, shopping centres and malls – each development separating itself continuously from the connections and limitations of urbanity and the unpredictable nature of climate. The translation of the activity of shopping into a physical form can be traced back to the first ancient Greek markets, where rings of stones were placed outside the city walls, marking neutral territory as indicators of trade with other settlements.

Spatially, this activity separated itself from the city, being external to the city walls on mutual territory between towns, held on specific market days, contained within the circle of stones but often with no direct contact with the trader of the goods themselves (McMorrough 2001). This pattern of trade in Europe has developed over time and yet also come full circle with the siting of the suburban shopping mall outside the city centre, and the increased lack of social interchange in modern societies.

Marketplaces in Europe date back as far 1500 B.C.E. with the Market at Thebes. Çatalhöyük in Turkey, one of the world's oldest cities, was founded for the trade of commodities. Retail shops were the invention of the Lydians in the 7th C B.C.E. (Leong

2001b). The trade of agricultural goods and crafts took place in most early civilisations within open spaces shared with and defined by key civic buildings, using temporary structures such as rugs, tables and stalls that could be taken away to allow for other activities to take place on non-market days (Coleman 2006). The Trajan's Forum in Rome 110 C.E. provided sheltered places, over four levels, for exchange for up to 150 shops (Leong 2001b), and these are some of the first recognised spaces defined for shopping, selling wine, grain and oil (Coleman 2006).

In Medieval Europe, Market Halls were purpose-built within the centre of the town as extensions to the open markets and continued to be held as either temporary stalls or as defined shops between colonnades. Parallel to the development of the European markets and town halls were the eastern bazaars of North Africa and the Middle East, the first covered gridded network of streets providing retail on both sides and integral to the city. The scale of these shop collections increased to cover entire city districts and these zones were exclusively for trading, as opposed to other activities. The eastern bazaars were generally inward looking, with the shops facing into a covered street or interior space. These spatial interpretations of trade can essentially be seen as the precursors of the modern shopping malls of the 20th century. While markets were generally confined to the trade of goods they were also places for dialogue. Travelling merchants brought news from places outside the villages while they peddled their wares (Fox 1997)[10].

In Europe in the 16th century, new forms of trade (through a greater interest in international trade) stimulated the development of banking, credit, shares and limited companies and another building type, the 'court hall exchange' (later to become the contemporary Stock Exchange) was developed.

As well as the growth of specialised buildings for trade, the streets of northern Europe in the 17th century, were lined with places for trade which occupied the ground floor spaces of other premises. Shops, inns and coffee shops were common in the central streets of London and Paris. Early shops had open fronts separated from the street by a counter. The

[10] Even after the establishment of shops and marketplaces in the major cities and towns, this practice continued in, for example, the newly established colonies. Australians living on isolated rural properties in the pre-1800s relied on these travelling gentlemen not only for their goods (Webber and Hoskins 2003). Although this spatial recognition of trade as limited and defined by place and time has continued throughout history there have been other places where trade has taken place, such as the home.

specific goods for sale were displayed on the counter, and in the frontage. Customers therefore had little need to enter the shops, which were made secure overnight, by "placing removable or sliding wooden shutters across the opening or hinged wooden awnings which were lowered and locked into place" (Coleman 2006, 28).

As trading was still controlled by the guilds, shops were organised by type within the same street, resulting in street names such as Bread Street, Milk Street and so on. In larger cities, combinations of streets formed trade quarters, such as the Meat District in New York, which covered a large portion of early Manhattan.

3.2.2 Glass as a space-shaper

While technological advances and their impact on the typology are examined in Section 3.3, it is pertinent to note at this juncture the impact of glass on the development of shopping spaces. The creation of small-paned glazed shopfronts, in the late 17th in Holland and France, from 1700, is one of the first technological advancements to change shop design. Glazed shopfronts encouraged people to walk into shops; as a consequence, the shop counter was relocated from the front to the inside.

In 1840, with the development of plate glass, large areas of glazing allowing even greater visibility into the shop interior. Following the removal of duty on glass in England in 1845, there was a growth of transparent shopfronts, such as Aspreys in London in 1860 and Benson in Bond Street (Coleman 2006). These glazed frontages encouraged the popular pastime of 'window shopping' and the advent of the *flâneur.* They afforded the activity of 'shopping' with an increased social reasoning and often outside normal shop opening hours.

3.2.3 The chain store

Once shopfronts were glazed, goods could be displayed transparently and seductively in the new chain store. This typology came into being at the end of the 19th century through the development of more sophisticated transportation systems, such as railways, and then later roads. Goods could be more easily and efficiently distributed from central warehouses to networks of stores. Starting in Glasglow in 1872, Liptons was one of the first chain stores. It grew to over 250 stores across the United Kingdom within 25 years. Department stores such as Marks and Spencers in the UK, and Woolworths in the USA, also took advantage of this

new ability to move products quickly and easily across land, and later across water through powered ships and then flight (Coleman 2006).

Today, chain stores are fundamental to the design of shopping centres and almost any shopping scape, with international chain stores dominating the increasingly mono-cultural makeup of centres. This can be also quite clearly seen at international airports, where an avid traveller could be forgiven for not knowing which country they were in, due to the indistinguishable mix of chain stores common to every airport shopping scape[11].

3.2.4 French market halls and market buildings

Another development of a shopping scape typology in the 18th and 19th century is the market building. An extension of the former medieval market halls and exchange buildings, the market buildings, while predominantly used for trading livestock and agricultural products, also contained a collection of shops. In Paris, these structures were based on open courtyards for the trading of agricultural goods with stalls and shops lining the arcades around the perimeter, and storage on the floor above. These buildings were also influenced by the new advances in iron and glass technologies and construction, forming large glazed pavilions, such as *Halles Centrales* in 1853. At Covent Garden in London a number of markets were reorganised into two large covered halls with shops around the perimeter within an external colonnade (Coleman 2006).

These buildings brought together different forms of trade and an increasing variety of goods and wares to be bought and sold in a single covered place; however, unlike the modern 'markets' of the 20th century (see the shopping mall Section 3.2.10), these places of trade maintained a strong connection with the land and site, with the main trade of agriculture and commodities dominating these spaces. Shops remained secondary and largely temporary spaces for 'market days'. In spite of this, in the 18th century, the act of shopping was becoming aligned with leisure and entertainment through fairs set up on the extremities of the city walls to avoid taxes.

[11] This can also be seen as a condition of what Neil Brenner and Christian Schmid (2012) describe as 'planetary urbanization', whereby intensively distributed homogeneity results in what has been called a process of de-urbanisation (Gandy 2012).

These open, extra-city sites provided unrestricted space to organise large networks of temporary pedestrian streets containing a variety of shops, selling particularly luxury items, as well as places to dance, gamble, view exhibitions and attend performances (Coleman 2006). This activity of shopping for leisure and entertainment continued into modern shopping scapes, with particular emphasis in the late 20th and early 21st centuries, where entertainment in some instances became the main focus, and shopping a secondary but expected outcome (discussed further in Section 3.2.13).

3.2.5 The shopping arcade

The development of the arcade in Paris in the late 18th century significantly changed retailing and shopping in Europe (Chung *et al.* 2001; Coleman 2006). For the first time, the shopping experience was internalised and buildings were planned primarily for the activity of shopping (Coleman 2006). Customers were now able to traverse the city in an enclosed environment, separated from the noise and grime of the streets, to concentrate their attention on shopping (Leong 2001d).

This ability to walk about the city safely and cleanly, the use of glazing to view into the shops, and the use of iron and glass to provide natural light, encouraged the consequential activity of promenading, a natural extension of window shopping (see Section 3.5). As construction techniques using iron and glass improved and these materials became stronger, the arcades were widened to become covered streets. The *Galerie d'Orléans* in Paris provided an 8.5m wide arcade in 1830 and was one of the first with a continuous vaulted glass roof along its entire length (Coleman 2006). The size and spectacle of these arcades, such as the *Galleria Umberto* in Naples and the *Galleria Vittorio Emmanuelle II* in Milan, increased towards the latter half of the 19th century. The arcades of the 19th century broke away from the traditional guilds by providing a large variety of luxury items, so beginning the end of the typology of the specialised shopping streets and districts.

3.2.6 The department store

The activity of seeking and purchasing luxury items changed format from an arcade to something much larger with, for example*, Bon Marché* (the first department store, built in Paris in 1852) typifying a new type of shopping space (Coleman 2006; Leong 2001b). These new entirely internalised spaces were dedicated to a new leisure activity, consumption,

rather than to the more diverse and productive activities of the markets, bazaars and street shops before them and were the start of the modern culture of mass consumption (Humphery 1998).

By collecting a variety of businesses under the one roof (but under one management) fixed prices[12] could be applied to a large selection of goods, providing small profit margins and the law of greatest exchange. By establishing and using these capitalist principles, department stores were able to attract and appeal to a wider consumer demographic, pressuring individual shops to become more specialised (Coleman 2006). These buildings provided spaces for consumers (especially women) to satisfy their functional, social and aspirational needs. For women, the department store,

> *… constituted an expansion of acceptable public space … and provided luxurious, modern, and social venue in which to meet friends and be entertained, to learn about new fashions and commodities, and to develop consumer expertise* (Nava 1995, 5).

As well as places of consumption, they were also places of entertainment providing a variety of theatrical, musical and visual arts programmes (Woodruffe-Burton, Eccles, and Elliott 2002) and offered a range of facilities, including restaurants, libraries, children's areas and delivery services[13] (Nava 1995).

An important turning point in the design of shopping scapes is the 1876 alteration to *Bon Marché* by Louis-Charles Boileau and Gustave Eiffel, which celebrated the activity of shopping with a three-storey well with galleries. This permitted the surveillance by shoppers of shoppers shopping, further seducing and generating the desire to consume (Coleman 2006).

Using rapidly developing construction techniques in iron, department stores were able to provide large floor spaces for trading, uncluttered by structural elements, such as columns to support the floor plates. These could be increased in height to four- and five-storeys. These new construction techniques and materials also allowed for two-storey high

[12] A concept started in the 19th century by publishers and booksellers in Europe (United Kingdom, Denmark and Germany) to fix the price at which books were sold to the public (International Publishers Association 2014)

[13] As Internet and online shopping has taken some trade, and in the case of particularly books, movies and music much of their trade from the bricks and mortar retail environments, additional services are returning, 'value adding' experiences that can only be found in the physical form. Shopping centres are also improving their overall experience beyond just a shopping experience, to 'community hubs'; as John Schroder, chief executive of commercial property at Stockland remarked in 2013: "*This renaissance is about redefining the retail experience. We're bringing together the best of shopping, dining, recreation and entertainment under the one roof, with the convenience of parking"* (Cummins 2013). (See also Section 3.3.2)

windows; thus their multiple application became a recognisable feature of the department store (Coleman 2006).

3.2.7 The impact of the elevator and escalator

One of the first stores to apply these new design effects in New York was the Haughwout & Co., store (1857). It also installed the first department store passenger elevator, and this became a common feature in department stores until the invention of the escalator at the end of the century.

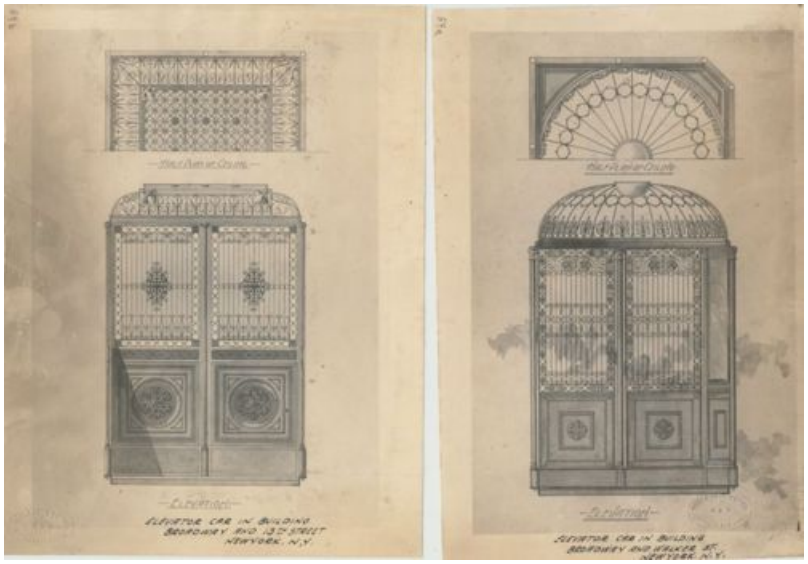


Figure 9: The passenger elevator in the Haughwort building[14]

The escalator not only provided an efficient mode of transporting shoppers; it also allowed people to travel and 'window shop' within a vast department store (and later, in shopping centres) (Weiss and Leong 2001). This reduced the perceived distance between consumers and products and provided shoppers with the ability to view a greater variety of product, while traveling on the escalator, unlike the enclosed elevator. Department store design became more sophisticated: shoppers and visitors could now be directed around the store (or centre), and predetermined paths of travel were designed and installed to encourage 'unplanned' consumer experiences what became known as the Gruen Effect (Paquet 2003)[15].

[14] Image: Public Domain, https://www.treehugger.com/green-architecture/happy-160th-birthday-worlds-first-passenger-elevator.html

[15] Named for Victor Gruen (born in Vienna in 1904 to a Jewish family) who worked out how to lure customers into shopping spaces, using amazing window displays. See https://99percentinvisible.org/episode/the-gruen-effect/

Weiss and Leong (2001) contend that not only was the escalator instrumental for the success of the department store, but was the single most important invention for its impact on the activity of shopping. The escalator permitted shopping above the street by providing a pleasurable and smooth transition between floors, without the need for physical fitness and eliminating the need for patience in waiting for elevators.

The escalator is also a prime example of a 'technological affordance' (see Section 3.3), a term generated by Ian Hutchby (2001) (as a reaction against social constructivism), which refers to new technologies and the tasks users can perform with these technologies at their disposal. His key example is the staircase, in terms of what it facilitates – climbing floors – which constitutes its affordance/s. Affordances are linked to material-constraints of the technologies in question.

These modes of transportation enhanced shopping as a form of leisure activity and promised economic wealth to store owners. After the Second World War, the Otis Company heralded the escalator "… as a technology critical to the postwar prosperity" (Weiss and Leong 2001, 346); a prosperity fuelled by consumerism, where the formula is maximum circulation = maximum sales volume:

> *And because a properly located Escalator affords a wide, unobstructed view of surrounding areas, passengers often stray from the Escalator to look at merchandise they would otherwise never have noticed. Escalators encourage impulse buying. They increase the value of upper floors, … they help to raise sales volume … and they pay for themselves* (Otis Elevator Company 1949, 4; in Weiss and Leong 2001, 346)

A 1949 Otis promotional brochure (Otis Elevator Company, *Escalators … OTIS*) states how elevators direct people to exactly where they are wanting to go, keeping the customer in control; whereas escalators put the store in control, thereby extending and applying consumerism to the design of the store.

3.2.8 The shopping centre

As noted, the widespread installation of the escalator led to new internal and structural designs, initially in department stores; later this became the blueprint for shopping centres. In the late 1940s Otis Elevator Company announced the ideal shopping structure for retail design, using the Le Corbusier 'Domino frame' and their escalator design, to replace the

now obsolete staircase, forming "… a new paradigm of interior territories" (Weiss and Leong 2001, 351).

In addition to the staircase, sky-lit stairwells disappeared, as the escalator was viewed as sufficient to attract customers, with store layouts designed to direct customers to these vertical modes of transportation. This can be clearly seen in the 1948 layout of the Kaufmann's Department Store in Pittsburgh (see Figure 10.)

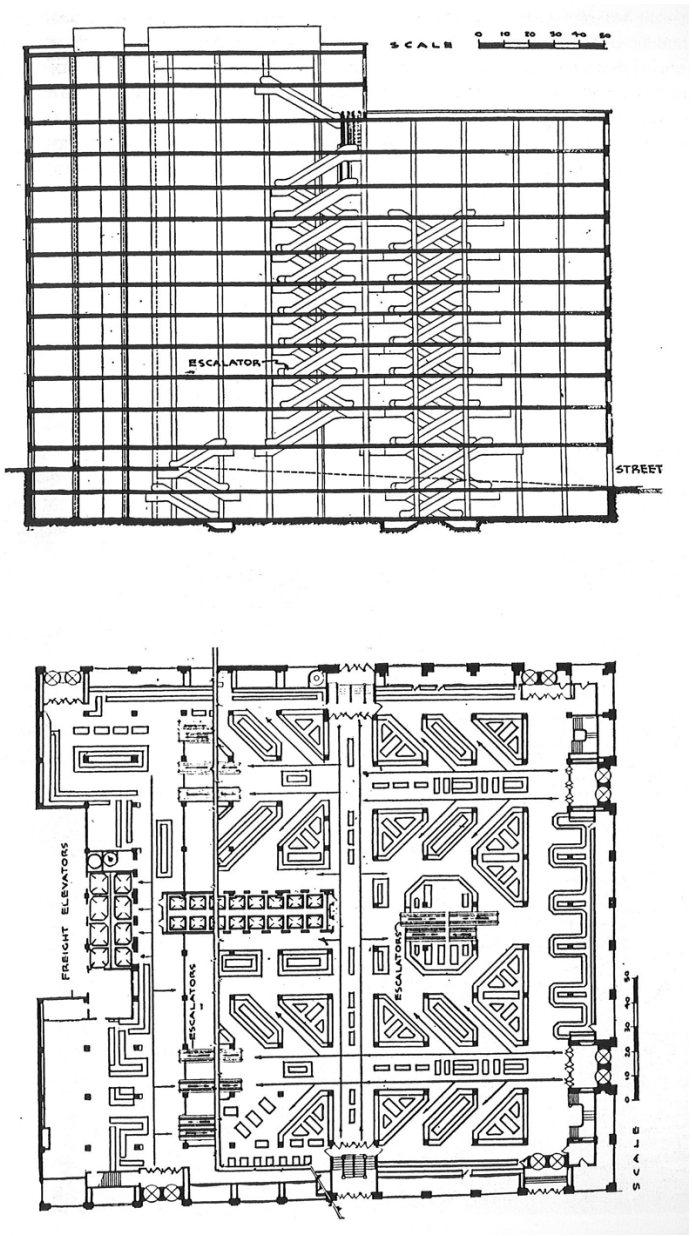


Figure 10: Kaufmann Department Store, cross-section and plan[16]

[16] From Weiss and Leong 2001, 353

The escalator legitimised a new consumer building form that provided "… continuous shopping surfaces unencumbered by the constraints of services, program, or structure" (Weiss and Leong 2001, 354), with the use of trusses to thicken floor plates into hidden habitable floors for offices, administration and storage.

With the addition of air-conditioning in the 20th century, department store designs lost their distinctive and individual design qualities, becoming "… inward looking simple boxes" (Coleman 2006, 38). The act of shopping was subject to a rapid global transformation in half a century, particularly with the development of the department store, supermarket and shopping centre and shopping mall. In the wake of an attitudinal change to consumption itself – from necessity, to leisure and convenience – the act of shopping had a significantly new focus (Paquet 2003; Jayne 2006; Chung *et al.* 2001).

3.2.9 The supermarket and self-service shopping

As noted, the next significant development in shopping space typology was the supermarket. As the larger interior spaces of supermarkets required expanses of land, they were established mainly on the urban fringes of cities; their proliferation and impact on the urban landscape was profound (Humphery 1998; Jayne 2006; Coleman 2006). Taking the founding principles of the department store (large choice range, discount costs and low margins), supermarkets added the unique principle of self-service groceries.

Self-service was possible due to an increase of packaged foods, such as canned foods. The customer could take these heavy goods home using their own car; as such, supermarkets were located near highways and provided large areas of free parking. Coleman notes, "supermarket growth and success was [sic] facilitated by new road systems, the industrialisation of food processing and packaging, networks of warehouses, and the development of the refrigerator, which allowed large quantities of perishable items to be purchased infrequently" (2006, 40). This was in direct contrast with the practice of shopping daily in traditional markets for fresh food.

The first supermarket in USA, King Kullen[17], was built in Jamaica, Queens, in 1930 (Chung et al. 2001; Coleman 2006) and typified these changes. It was built to counter the traditional and still prevalent 'mom-and-pop' grocery stores, and to contain several food departments under one roof and self-service aisles, with parking outside. Following King Kullen's lead, the spread of supermarkets in the USA was astronomical. From 94 supermarkets in 1934, this increased to 1,200 in as little as two years, in 85 cities. By 1950 this had increased to 15,000 (Coleman 2006). In 2017 there were approximately 40,000 grocery stores in the USA with approximately 26,700 being conventional supermarkets (Anonymous 2017).

Europe was late in adopting the supermarket typology, as space was not as freely available; however, once established these grew to new large formats known as 'superstores' in England and 'hypermarkets' in Europe, located on the edge of towns due to their size and proximity to highways.

In the early 2000s, planning legislation started to change Europe to address the impact these monolithic structures have on the countryside and proximal town centres. Unfortunately, however, their impact had already been felt on the high streets of these towns due to the closure of individual grocers, butchers and fishmongers unable to compete with the prices of the supermarket chains, and slowly replaced by durable 'comparison shops'[18], such as fashion stores (Coleman 2006).

While I have observed, during this research, the return of some individual specialised shops and markets to some town and cities, supermarkets have polarised shopping activity into two fundamental types:

- Perishable goods – focussed on supermarket convenience shopping, predominantly away from the city centre; and
- Consumer durables – that is, comparison shopping, a leisure activity that is maintained in the city centres and shopping malls.

[17] King Kullen is formally acknowledged by the Smithsonian Institution in Washington to have been USAs first supermarket. https://www.nytimes.com/1997/09/28/nyregion/nation-s-first-supermarket-attempts-to-stay-competitive.html

[18] A grouping of shops with similar type goods on sale permitting comparison shopping by consumers

3.2.10 The shopping mall

Developments such as self-service and different products under the one roof were instrumental in shaping the shopping mall[19], an icon of the desire for the convenience of perishable goods by busy urban lifestylers seeking leisure in the ever-increasing consumption of durable goods. It is from this consumer lifestyle that the modern world has eclipsed its capacity to maintain, without irreparably damaging, the natural, social and cultural environments it has replaced (see Section 4.10).

The department store and supermarket typologies are critical to the development of the shopping centre or shopping mall (Leong 2001c; McMorrough 2001), as each is symbiotic with the other. The formative years for the development of the regional shopping mall in America were between the mid-1940s to mid-1950s (Vernon 2012), in response to the social, economic and technological circumstances of the first half of the 20th century. Contributions to the advent and success of the suburban shopping malls in the mid 20th century include:

- increased population growth after the Second World War;
- a reduction in space availability in urban centres, in contrast with an abundance of land in suburban areas;
- an increase in car ownership and the resulting increase in traffic congestion in urban centres; and
- the technological development of ventilation, air-conditioning systems and artificial lighting (Coleman 2006).

In the USA, highways linking new residential areas opened up large pieces of land ideal for the placement of shopping malls; close to roads for easy access by car, and space to provide not only buildings but carparks. Importantly, shopping malls were sustained by increasing populations in these outer suburban regions, with consumers having greater leisure time (largely through the mechanisation of household chores) and greater purchasing power (Vernon 2012). Northgate in Seattle, built in 1950, was the model for others that followed, with shops arranged either side of an extensive pedestrian walkway,

[19] In the USA and parts of Asia the term 'shopping mall' is used for an internal street of shops usually with an anchor store, such as a department store. This same form is called a shopping centre in Australia, the UK and Europe.

and large ‘anchor’ stores at either end, surrounded by a carpark. Known as the ‘dumb-bell’ plan this design became formulaic across America (see Figure 11) (Coleman 2006).

Figure 11: Northgate Mall, c. 1950[20]

The first fully enclosed, environmentally controlled mall came into existence in 1956 in Southdale, Minneapolis (see Figure 12) and was the innovation of the architect and entrepreneur Victor Gruen. Now shopping was finally completely internalised. The commercial streets of trade could now be captured within an internal, artificially lit and air-conditioned island surrounded by a sea of parked cars and asphalt deserts. Gruen’s intention was to replicate the community life of markets and town squares and situate the shopping centres with other activities and services, (such as schools and offices) with a diversity of housing and open, landscaped spaces (Leong 2001c). However, the reality became somewhat different.

Figure 12: Southdale Mall, c. 1956[21]

[20] From https://rstudio-pubs-static.s3.amazonaws.com/65287_6cd596c45ba34715b6540bc0210a0836.html
[21] from http://www.retrothing.com/2008/12/the-worlds-firs.html

As shopping had become more and more internalised (through covered bazaars and internal arcades to department stores), the shopping mall created the greatest severance from the external environment. As noted earlier, this was only possible through technological advances such as air-conditioning (Leong and Weiss 2001) and the escalator (Weiss and Leong 2001), which impacted significantly on the social, cultural, political and physical aspects of shopping worldwide (Koolhaas, Cha Tae-Wook, *et al.* 2000; Chung *et al.* 2001; Paquet 2003).

The shopping mall would not be possible without 'manufactured weather' for its unprecedented interior depths. Air-conditioning provided beneficial environments for the merchandise, by reducing dust and deterioration from UV rays. Further, Gruen showed people will walk further in comfortably acclimatised conditions, thereby increasing the size of shopping centres to even greater scales (Coleman 2006), by providing more comfortable, controlled and difficult to escape interior spaces (Leong and Weiss 2001). The design of department stores and shopping centres was "… capitalized on as a domain to be optimized and exploited: greater comfort plus greater willingness to spend more time indoors equals greater likelihood to spend more money" (Leong and Weiss 2001, 93).

This completely internalised the retail typology, which successfully turned its back to the exterior world by rendering natural light and air obsolete, creating architecturally grand interior spaces for a "… growing middle class that marked itself through conspicuous consumption" (Jayne 2006, 43).

3.2.11 Post-WWII shopping centre typology in Europe and the UK

At the same time in Europe, a slightly different shopping centre typology was developing. As Europeans repaired their war-bombed city centres and towns, a greater mixed-use model was created. This combined the opportunity to reduce traffic in outmoded (often Medieval) street designs and to develop and expand pedestrianised shopping precincts.

These precincts were as significant in Europe as the shopping mall was in America, as they provided purpose-built open-air pedestrian streets segregated from services areas, car parks and through traffic. It was the first time since the 'arcade' that exclusive environments for shopping had been built in Europe, also establishing the principle of the leasing of shops under one management (Coleman 2006).

Figure 13: The *Lijnbaan* shopping street in Rotterdam[22] (image from 1960s)

The *Lijnbaan* in Rotterdam (Figure 13) is a one of the first and best-known examples of a European precinct. After the old shopping district was completely destroyed during the bombing by the Luftwaffe, this was opened in 1953 as the main pedestrian street in the new shopping district.

Another more extreme approach to rebuilding declining industrialised towns in Europe, and particularly in the UK, is the Central Area Redevelopment. These were more in keeping with the American malls, providing enclosed shopping environments and bringing certain features, for the first time in the UK, such as:

- the separation of pedestrian and vehicular traffic;
- stores on different levels around an open court;
- exclusive use of artificial lighting and air-conditioning for the interior spaces; and
- integration of carparking and public transport and basement services, (Coleman 2006).

While the success of these enclosed shopping centres prevailed for about 30 years across the UK, they have declined since the start of the 21st century due to a more demanding and discerning consumer for more memorable and integrated shopping environments.

[22] from http://fotos.serc.nl/zuid-holland/rotterdam/rotterdam-1255/

3.2.12 Shopping centre typology 'formula'

Now, a shopping centre (unlike a city centre whereby the design is more organic, less controlled and contains many other civic activities apart from retail) is designed by a single developer using formulaic standards for the single purpose of retail. These standards have been developed by various institutions over the years, and the earliest examples were both published by the Community Builders Council of ULI (the Urban Land Institute USA):

- *Mistakes We Have made in Developing Shopping Centers* (1945); and
- *The Community Builders Handbook* (1947).

The latter includes one of two sections on shopping centre development (McKeever and Griffen 1977) written to "… encourage the improvement of land use and development practices" (Spink, Jr. 1979, xii). Their definition of a shopping centre highlights the grouping of:

> *… architecturally unified commercial establishments built on a site which is planned, developed, owned, and managed as an operating unit related in its location, size, and type of shops to the trade area that the unit serves. The unit provides on-site parking in definite relationship to the types and total size of the stores* (McKeever and Griffen 1977, Second:1).

McKeever and Griffen continue the characterisation of shopping centres to include service facilities separated from customer awareness, the widest possible range of tenant groupings and merchandise offerings, providing an "… agreeable surroundings for shopping in comfort …"(1977, Second:2). Building configurations are represented as five main types: The 'L'; 'U'; 'Mall'; 'Cluster' and 'Strip' (Figure 14).

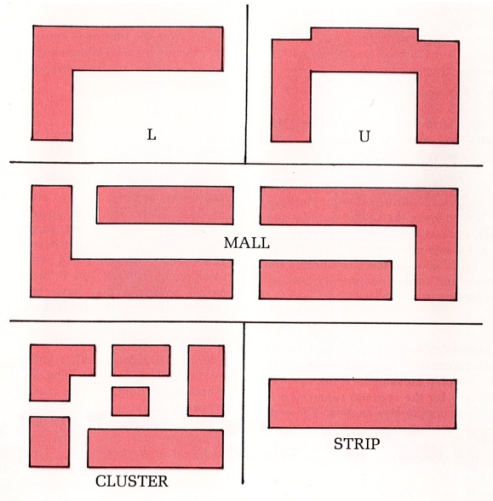


Figure 14: Shopping Centre Building Configurations (Figs. 3-22 McKeever and Griffen 1977, Second:87)

The strip is a line of stores most economical for small centres. The 'L' configuration is basically the same as the strip but positioned on corner locations. The 'U' is again the same configuration as the strip but the walking distance for a greater number of shops is reduced. The mall combines an internal pedestrian way between two strips and can also integrate the 'L' shape to provide a denser combination of shops in a sheltered environment. The cluster is a group of retail buildings separated by pedestrian malls and/or courts, allowing for an anchor store in the middle of the cluster, rather than a mall where an anchor store may only be at one end.

3.2.13 The mega mall, 'festival retailing' and themed centres

Since 1970, shopping mall typology has differed little from the initial concept, apart from becoming bigger and grander in scale (as exemplified by mega malls, such as the Mall of America, USA and the South China Mall, in Dongguan, China), offering more variety, excitement and entertainment in competition with each other, particularly in more urban areas.

The first example of 'festival retailing' was seen at Ghirardelli Square in San Francisco, USA in 1964 where 'theming' the aesthetic environment, the shops, catering and other leisure activities was provided to attract customers but also provide a retail tourist attraction (Coleman 2006). These shopping environments were identified in 1975 as new specialty markets for shopping centre design and termed "themed centers" or "specialty centers", and included the adaptive reuse of existing buildings (such as the chocolate factory use for the Ghirardelli Square) in the Foreward by Kelly and Ridgway Jr. in the Shopping Center Development Handbook (McKeever and Griffen 1977).

The 1990s heralded the growth of retail as entertainment, with centres and malls offering anything from carousel rides to interactive demonstrations to capture and retain consumers. The Dubai Mall, for example, offers an ice rink and an aquarium. The Persian Gulf Complex in Shiraz, Iran, has space for 2,500 stores (covering 450,000 square metres) and contains two indoor amusement parks, tennis courts, Olympic swimming pools, a prayer room and a helipad.

3.2.14 Shopping malls in Australia

The development of the shopping centre typology in Australia closely followed the American model due to similar urban circumstances: a growing post-war population expanding to the suburban areas of major cities and an increased purchasing power. In 2007, Australia boasted over 6,000 supermarket and grocery retailers (Lennon 2007).

The first shopping centres in Australia opened in 1957 in Chermside (Brisbane) and Top Ryde (Sydney), but the first major regional shopping centre was Chadstone Shopping Centre in Melbourne, developed by the Myer Emporium and opened in 1960. In 1965, Roselands (Southwestern Sydney) developed by Grace Bros. topped Chadstone as the largest regional shopping centre in Australia. By 1973, Australia had the third highest number of shopping centres in the world after America and Canada.

Australian shopping centre developers, notably Lend Lease and Westfield Group, have become leaders in retail development and management since the early 1960s in Australia. More recently, Westfield has earned an international reputation for creating a retail mix within the shopping centre typology that has seen it grow to one of the world's largest retail property groups.

3.2.15 The contemporary shopping centre: built for the profit margin

The shopping centre is now synonymous with consumption and profit. It is the single most highly recognisable built representation of the neoliberal capitalist system. Terms such as 'gross leasable area' (GLA) and 'parking index', developed by The Community Builders Council, and 'trade area', arose through a need to provide an accurate language to communicate differences between shopping centres and shopping areas or districts. These terms are directly related to the possible profit margins of a prospective centre and highlight their *raison d'être* for success as a profitable business for the developers, owners and managers, as well as the store owners.

In recent years, other urban spaces have seen the profitable benefits of retail and the act of shopping has correspondingly diversified from its traditional designated spaces into almost every arena of urban life such as airports, museums, train stations, hospitals, schools and the military: "Cities are no longer seen as landscapes of production, but as landscapes of consumption" (Zukin 1998, 825).

3.3 Technological advancements and affordances: their impact on shopping

The technological advancements of the escalator and air-conditioning are discussed in Section 3.2.7, as these have greatly influenced the style and spatial layout of shopping scapes, in an historical context. However, other technological advancements and devices such as the cash register, check out, scanning machine, shopping trolley, smart phone, QR codes and RFI tagging have provided more independent shopping experiences, convenience, ability to access information on comparative products and more transparent product information – but increasingly these technologies are also reducing face-to-face interaction.

In the 2010 BBC documentary *Turn Back Time – The High Street* (BBC One, 2011), customers lament the change from the individual store, (baker, grocer, butcher and so on) to the supermarket, where efficiency has replaced the intimacy of personal interaction. However, technologies have also provided, in some cases, greater interaction and involvement with the consuming experience itself through what is termed 'spectacular consumption'. Here technology and screens are important aspects of this element of 'play' associated with the activity of consumption, such as game consoles, video games and screens that entice the participation of consumers, providing an involving and fantastical experience (Robert V. Kozinets *et al.* 2004). In the following sections the impact of new forms of the 'car', digital and online technologies on shopping are discussed, as these will have major impacts on the shopping experience.

3.3.1 The car and future technologies

As the car was to the shopping centre, developments in transportation are expected to provide major changes to the retail sector through the advancements of driverless vehicles and drones. By freeing up car-parking at local shopping centres, through the use of driverless cars, it is anticipated shopping centres will be able to offer more than just a place to consume, by utilising this space for more community-based place-making activities (Bleby 2017; Currie, Kamruzzaman, and Yigitcanlar 2017) or extending retail areas (Cummins 2016).

Robotic driverless shops (Burgess 2017; Sadler 2017) and delivery vehicles (B. Williams 2017; 'CargoPod' 2017) are also in use, where the shop comes to you, much like the grocery vans of the past but without the human interaction, or online goods delivered using driverless vehicles. Drones are also predicted to change the way parcels/commodities are

delivered. Companies such as UPS and Amazon (Figure 15) are already putting them into use, especially in rural areas where distances can be prohibitive for one driver (CNBC 2017).

Although the influence many of these experimental technologies will have on retail is yet to be seen, the impact of current technologies is already being understood. This includes the increase in online purchases over in-store purchases, the change in retail store experiences and the increased use of the smart phone in making offline and online purchases (Saleh n.d.). If the predictions are correct for these and other newer technologies, the economy may change immeasurably (Rifkin 2015).

Figure 15: Amazon.com founder and CEO Jeff Bezos' flying robot drone delivery system (2014)[23]

3.3.2 Digital and online technologies

New technologies (at the time of writing), such as blockchain, 3D printing, information technology, big data, Internet of Things, artificial intelligence, voice-recognition, virtual and augmented reality are starting to make substantial impacts on the retail environment and shopping scapes. Blockchain will provide a greater access and allowance for peer-to-peer exchanges (Schaeffer 2016), potentially by-passing the retail sector, as could personal 3D-printing (Rifkin 2015).

Information technology, big data and the Internet of Things are being used to track consumers in ever more detail, providing an almost 'big brother' understanding of consumer habits and lifestyles, as well as providing greater access to information for consumers themselves in selecting, understanding, informing their choices, and increasing the new consumer paradigm of collaborative consumption (Botsman and Rogers 2010;

[23] https://www.boredpanda.com/amazon-flying-robot-drone-delivery-jeff-bezos/?utm_source=googlem&utm_medium=social&utm_campaign=organic

Kostakis and Bauwens 2014; Rifkin 2015; P2P Foundation n.d.). Artificial intelligence (AI), voice recognition, virtual (VR) and augmented (AR) realities are being implemented in stores to assist consumers in understanding products, reducing wait times at checkouts and to provide new types of promotional experiences (Pepper 2018).

Stores, such as the *REAL Store* in Germany, have been established to test new technologies on actual consumers. This test environment provides genuine and constructive feedback to the organisation on consumer reactions and changes to behaviour through new technologies before they are launched and provides valuable resources for social research on consumer behaviour. Mobile phone applications and readers, identification readers for anything from fruit to fingerprints, robotic service providers and simulated sound scapes are technologies set to enter the contemporary consumer world.[24]

In the late 20th Century, Internet and online shopping (Turner 2010; Kavanagh 2000) have arguably culminated in the ultimate impersonalised shopping experience, where no direct human contact is required (Paquet 2003). While Gumpert and Drucker spoke of electronic shopping in 1992, they could have easily been discussing online shopping:

> *… a further de-emphasis of time and space, eliminating the walls of the agora and transforming it into a timeless and spaceless opportunity to acquire. Purchase and transfer have become divorced functions, with procurement being a-spatial and acquisition linked to delivery services* (Gumpert and Drucker, 1992, 189)

However, there are efficiencies and varieties in online shopping that are unsurpassed by other forms of traditional fixed and isolated stores. *eBay*[25] (Clausen *et al.* 2010) and *Amazon Books*[26], for example, have had profound consequences to not only how consumers shop, but particularly on the large bookstore chains that are closing down globally, unable to compete with the efficiencies of the Internet:

> *Virtual worlds, such as Second Life*[27]*, offer the intriguing prospect of displacing a substantial amount of real-world consumption without running afoul of the political*

[24] Author's field trip; Máté 2010, see Appendix 1

[25] eBay Inc. is an American multinational e-commerce corporation that facilitates consumer-to-consumer and business-to-consumer sales through its website.

[26] Amazon Books is a chain of retail bookstores owned by online retailer Amazon. The first store opened on November 2, 2015, in Seattle, Washington.

[27] Second Life is an online virtual world, developed and owned by the San Francisco-based firm Linden Lab and launched on June 23, 2003.

and economic obstacles that proposals to reduce consumption often face (Lin 2008, 47)

Online shopping provides access to:

- copious amounts of information,
- online consumer communities providing peer-to-peer experiences,
- information for increased confidence before purchasing, but also
- increased anxiety, and
- ambiguity between different sources of information and alienation from others (Laing, Newholm, and Hogg 2010).

While purchasing online continues to increase worldwide (Saleh n.d.), this is not the end of the physical store as retail outlets are starting to integrating digital technologies within these stores (Pepper 2018; Bhagat 2014a). This can be for online ordering of out-of-stock items, or rather than stocking items for direct sale physical shops are used as 'try before you buy' showrooms. This is particularly useful for clothes, such as the online men's clothing *Bonobos*, that has physical storefronts called *GuideShops (Bhagat 2014b)*. Physical stores can also offer tangible experiences that online can't (as yet) provide. *Urban Outfitter's Space 15 Twenty* is a mixed-use space in Los Angeles that combines consumerism with art, food, a hair salon, pop-up shops and events (Urbanoutfitters n.d.).

Throughout Part 1, I have shown how changes in the built form and technological innovations have had some influence on consumer behaviour within the shopping scape, however the practice of consumerism has remained largely the same. In Part 2, I will discuss in more detail consumer behaviour and its influence to change in shopping.

Part II

3.4 Consumer behaviour, patterns and trends: key influences to changes in shopping

Part 2 of this chapter looks briefly at how and why consumer behaviours and patterns have changed as a result of trends in consumerism. This provides an important link to the issues involved with mass consumption and why sustainable consumerism has developed as a consequence.

As consumer behaviour has become more complex in the 20th century, so too has its influence on society, its culture and political attitudes:

> *Nineteenth-century Europe was a 'consumer society', a social context in which a particular set of goods was available to certain groups who used them for self-representation.*
>
> *Twentieth-century 'mass consumer society' was qualitatively different, not only because an expanding set of goods became accessible to more people, but because 'distinction' through possession was becoming more complex as consumption became connected with many more social, political and cultural formations* (Trentmann 2004)

While the markets of the past were places for exchanging goods, services and most importantly social transactions, modern marketplaces have lacked the social distinction and highly personal interchange that defined former markets (Gumpert and Drucker 1992), in that "transaction eclipses interaction" (Gumpert and Drucker 1992, 189).

Koolhaas (2000) and Glennie (1998) illustrate how consumer behaviour, through changing values and attitudes, has been shaping the very fabric of the urban environment – so much so that consumer behaviour and its needs and desires have permeated nearly every aspect of urban life – cultural and social.

> *Churches are mimicking shopping malls to attract followers. Airports have become wildly profitable by converting travelers* [sic] *into consumers. Museums are turning to shopping to survive* (Koolhaas, Boeri, et al. 2000, 125).

Mansvelt also comments on the hold consumerism has on contemporary society:

> *… individuals' work and private lives are intricately connected to the acquisition of commodities, and where goals surrounding these become a part of life course trajectories* (2010, ix).

Woodruffe *et al.* (2002) provide a literature review of the area of consumer behaviour linking the shopper as individual (roles, motivations and behaviour) with sociocultural issues and the shopping environment. In this review of literature, the range of consumerism behaviour types is shown in Table 1.

Table 1: Types of Consumerism, adapted from Woodruffe *et al.* (2002)

Description of consumerism	Author/s
a domestic routinised activity	(Miller 1997)
an imagined fantasy world of what life 'should' be	(Miles 1998)
an activity associated with pleasure and leisure	(B. Martin and Mason 1987; Jansen-Verbeke 1987)
as a lifestyle experience	(Miles 1998)
as various forms of behaviour drawing on the concept of ecological 'habitat' describing consumers as 'enthusiasts', 'traditionalists', 'grazers' and 'minimalists'	(Bloch, Ridgway, and Dawson 1994)
through a feminist perspective of empowerment, *flânerie* and self-discipline	(Winship 2000)
'malldom'	(Langman 1992)
as a form of compulsion	(Boundy 2000)
addiction	(Elliott 1994; Eccles 2000)
as impulsive	(Geoff Bayley and Clive Nancarrow 1998)
as compensatory	(Helen R. Woodruffe 1997)
as 'retail therapy' to medicate an ill feeling	(Gardner 1985)
just to feel good	(Rook 1987)
to 'gift' oneself	(Mick and DeMoss 1990; Mick, Demoss, and Faber 1992; Luomala 1998)
as conspicuous consumption	(Roger Mason 1984; LaBabera 1988)
as a recreational activity	(Tauber 1972; Bellenger and Korgaonkar 1980)
as personal motivations including role playing, diversion, self-gratification, learning about new trends and physical activity	(Tauber 1972)
as 'killing time', information acquisition, social event or a special occasion	(Buttle and Coates 1996)

These approaches to the activity of consumerism provide some insights into the ways the designs of shopping scapes appeal to various behavioural types; whether that is a newly found form of public freedom and fantasy (as women found in the new department stores of the late 19th early 20th centuries) or the places of fantasy for today's consumer found in the mega malls of the USA and China. Miles (1998) describes the Mall of America as a place that constructs a fantasy of what life 'should' be; orchestrated not by the users/consumers but by developers, dictating forms of social conduct and providing immediate consumer gratification while concurrently blinding the consumer to the alternative consequences and conditions external to the fantasy.

The behaviours noted above do not in themselves constitute vastly different spaces within which the act of consumerism takes place. Some consumers may be drawn to the particular aesthetic value of a retail store, the ability to be 'lost in the crowd', or to a more pronounced form of service such as valet parking, for example (Woodruffe-Burton, Eccles, and Elliott 2002). However, these behaviours are also synonymous with *why* consumers participate in acts of consumerism, beyond a domestic necessity, that have not necessarily *informed* the basic design of the consumer space. While this basic form has remained relatively constant, best captured by a series of photographs opening the book of Harvard Design School's 'Guide to Shopping' (Chung *et al.* 2001), overlaying visual images of places of exchange not only across the world but across time, showing how in essence very little has changed (see Figure 16).

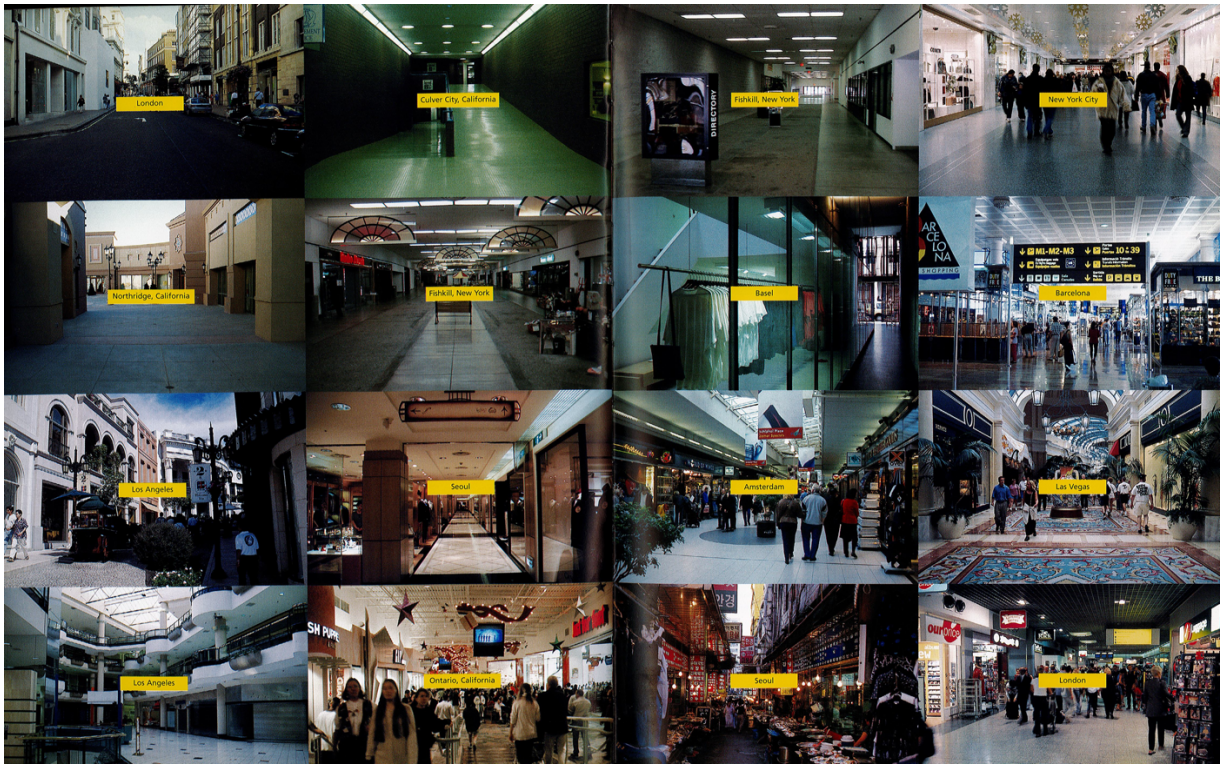


Figure 16: Malls from across the world **(Chung et al. 2001, 2:22–23)**

Crewe (2003) asserts it is the consumer's reading of the in-store spatial narratives (in constant flux) that are important for an understanding of their behaviours and practices.

> *Consumption spaces are produced and consumed discursively, materially, relationally, interactively. Until we understand how consumers' knowledges and readings of shop space intersect with the multiple and intertextual modes of writing the shop, our understandings of consumption as practised in space will be partial, static. What this in turn implies is that we must see consumers in context, as entangled within the domain of the shop, not separated from it* (Crewe 2003, 356).

Mansvelt (2008) also looks beyond the isolation of consumer behaviour to focus on three themes that shape consumption in place: the relationships between consumption and types of urban space; consumption as an arena in which citizenship, regulation and governance, are generated; and the way in which "practice is embedded in social and spatial contexts which extend beyond the act of purchase" (105).

The basic activity of commodity exchange has changed little; that is, the value exchange of a service or product for something of equal value has in most cases involved money or bartering:

> *If the iron-and-glass arcades of the 1850s were the enchanted forests of early consumer capitalism, today's luxury-themed environments … function as alternative*

> *universes for privileged forms of human life. On a planet where more than 2 billion people subsist on two dollars or less a day, these dream-worlds enflame desires – for infinite consumption, total social exclusion and physical security, and architectural monumentality – that are clearly incompatible with the ecological and moral survival of humanity* (Davis and Monk 2007, xiv).

However, it is our *relationship* with the exchange that has altered and therefore also our behaviour. As the acquisition of commodities grew, so too did the separation of production, whether that be the farming of foodstuffs or the manufacture of commodities, *and* the environments in which exchange took place. As noted, these environments became more and more internalised to form what some see as places of consumer fantasy (Miles 1998; Davis and Monk 2007; d'Eramo 2007; Trentmann 2010; Clarke 2010).

3.5 Consumerism as a social event

For many, consumerism is also seen as a social occasion, a form of leisure (B. Martin and Mason 1987; Jansen-Verbeke 1987; Singer 1993; Humphery 1998; Chung 2001; Paquet 2003; Pecoraro and Uusitalo 2014) requiring spaces not only for commodity acquisition but those which accommodate interaction and conversation. It could be argued that this component of the retail experience has been greatly reduced since the advent of the shopping centre, through the ever-stronger emphasis on creating retail environments that subsume social engagement within the activity of consumerism (d'Eramo 2007).

Despite this, most spaces providing for this type of activity in today's shopping centres, and even shopping streets, are relegated to other spaces of consumerism, such as cafés and other eating venues, rather than 'public spaces'. Streets themselves have been privatised:

> *In the streets and squares of the modern city, communication via commodities has rushed in to fill the void left by the departure of social activity. People communicate with another by means of signs that advertise … The main activity (aside from driving) is what the French, in a wonderful expression call lèche-vitrine, 'window-licking'* (d'Eramo 2007, 176).

For example, in the Westfield Shopping Centre in Burwood (Sydney) at a children's play area (supplied by management), the only provision for adjacent seating for parents and guardians is a café placed strategically alongside. Jennifer Smit and I (Smit and Máté 2015) researched this dilemma of social conduct within the quasi-public spaces of the shopping centre, and the ability for 'citizens' rather than 'consumers' to enact community rituals or

behaviours that may not be in keeping with the 'private' regulations of the centre management.

Much has been written about the control placed on users within shopping centres (Davis 1992; Tyndall 2010; Hosoya and Schaefer 2001a), the negative 'panopticon' attributes of consumer behaviour (Langman 1992; Davis 1992) and security surveillance (Crawford 1992; Goss 1993). Tyndall questions the focus of privatisation with a decline of public spaces as having "… left the social in the shopping mall largely unwritten and closed off to opportunities to re-imagine and re-engage such spaces with a more progressive public ethic" (Tyndall 2010). Smit and I also argue that the quasi-public spaces offered by 'neighbourhood' shopping centres (smaller, local often regional places for grocery and commodity shopping) can be ambivalent to the private/public dichotomy, and have the potential to:

> *… provide interiors that are not the 'oppressive, overly managed and surveyed spaces' that some urban theorists claim them to be. The quasi-public interior of the neighbourhood shopping centre may offer a quality of 'looseness' if we resist the passivity these spaces engender in shopping publics, provoking a more heterogeneous citizenry, creating spaces that engage rather than seek obedience* (Smit and Máté 2015, 108)

3.6 Consumerism as a public space experience

Recently, shopping centre developers are realising the changes that are becoming apparent as online shopping increases and the reasons for coming to the centre are diversifying, from the consumption of 'things' to the consumption of 'experiences'. It is speculated that more than half of the larger shopping centres are now occupied by restaurants and cafés (claiming territory for the social and experiential aspects of attending a mall).

Lisa Scharoun (University of Canberra) claims the shopping centre/mall is evolving into the more utopian vision of Victor Gruen's original concept; that is, as a community space. Some developers in Australia now more willing to lease space to non-retail uses such as churches and libraries (Kwek 2017). Manado (the capital city of the North Sulawesi province of Indonesia) has turned the dominance of capitalism on its head as it "… Manadonized the mall and cannibalised capitalism instead of vice versa" (Susilo and De Meulder 2015, 42), by appropriating the mall for various activities specific to the local area. This concept of

shopping scapes as public spaces, spaces as social catalysts and as spaces for 'commoning' is discussed further in Chapter 6.

The anonymity and stress-free provisions of the Internet and e-commerce offer the possibility of acquisition from any domain with Internet access, a de-emphasis of space and time (Gumpert and Drucker 1992) and the obsolescence of spatial requirements creating a new form of consumer freedom. This spatial freedom allows the activity of consumption to take place at any time of day or night, within any global time zone; to shop locally, nationally or internationally; to purchase *almost* any item and to do so from anywhere with Internet or mobile access – whether this in the privacy of the home or in a public park. This new-found freedom has impacted on many traditional retail scapes by forcing some to close down, and others to change their way of doing business.

It can be argued that contemporary societies have come to identify so closely what they consume to their own identity, that to change the behaviour of society away from this 'identification = consumption' (Zukin and Smith Maguire 2004; Hamilton 2010) would create a massive paradigm shift:

> *Consumption behaviour and the sense of personal identity are now so closely related that a challenge to someone's consumption behaviour may be a challenge to their sense of self* (Hamilton 2010, 574), and
>
> [t]*he shift from production-based to consumption-based societies has seen consumption transformed from a means of meeting material needs to a method of creating a personal identity* (Hamilton 2010, 571).

3.7 Psychogramming studies and store design

Researchers have long studied the behaviour of consumers to best design not only products but the placement and spatial arrangement of shopping scapes to encourage the highest sales possible. Psychogramming studies, developed in the 1960s, provide detailed understandings of the consumer, as "a total entity: who they are, how much money they can spend, and increasingly their life goals, concerns, beliefs, taboos, that is ,their social agenda" (Skelly 1983 in Hosoya & Schaefer 2001, 564).

Joseph Weishar (author of *Design for Effective Selling Space*, 1992 and digitised in 2010) and Paco Underhill, a retail anthropologist in New York, also apply research on

psychogramming to the design of stores. Underhill divides a store into four zones, according to consumer behaviour and the consumers' propensity to consume:

- Zone 1 is the entry where nothing of worth should be placed, as it is usually a neglected space for shoppers;
- Zone 2 is the most valuable space within the store where new products should be placed; and
- Zone 3 leads to Zone 4 – the depth of the store into which consumers should be drawn (Hosoya and Schaefer 2001a).

Underhill's books *Why We Buy: The Science of Shopping; Call of the Mall: The Geography of Shopping;* and *What Women Want: The Global Marketplace Turns Female Friendly* address the ways the physical environment of exchange can entice consumers to buy, by providing designed atmospheres for them to feel comfortable, excited and associate themselves with the product, as "the most important thing about any retail interior is its ability to sell products and sustain the business" (Mesher 2010, 124).

While the inhabitation by consumers of places for exchange, activates the space and in some cases can also manipulate the dynamics of the space through performance such as in themed retail stores, most retail environments provide structured pathways and journeys where the consumers are immersed into the orchestrated spaces, responding to or resisting the dictated experience (Robert V. Kozinets *et al.* 2004).

This does not, however, imply that all consumers are therefore passive users of the spaces they occupy. Research by Pecoraro and Uusitalo (2014) shows that different retail settings can provide different levels of experiences through visual, material, spatial and social elements, provoking a range of emotional and affective responses. Their findings also show that levels of social interaction varied from store to store, and this affected how consumers interacted with the sales personnel.

3.8 Summary

In Part 1 of this chapter the historical and cultural development of shoppings spaces was explored. In Part II, the act of shopping and consumer behaviour was discussed. This chapter has shown that on the whole, consumer behaviour has not fundamentally changed the design of shopping scapes, in ways that they might become more social, provide greater human connection, for communicating with one another or learning from each other. Consumers are generally not active participants in the design or daily formation of retail

spaces, they are not provided with spatial agency (Schneider and Till 2009; Till and Schneider 2012), to act otherwise, nor are they generally free to interact with these spaces outside of the given social norms and structures provided for them. These spaces have only changed in ways to encourage consumerism, and where retail environments are specifically designed for lingering, such as cafés and the like, this is ultimately to encourage extended consumerism.

This brief historical and cultural overview shows that the development of shopping scapes has led to their design being specifically for the practices of consuming. This is creating a misalignment between the realized forms of current shopping scapes with a growing societal desire to consume more sustainably.

The next chapter is a review of the literature of sustainable consumerism and consumption, sustainable design and sustainable economics to provide an overview of why sustainable consumerism is an important component for a sustainable society and how design and economics can influence its acceptance and application, particularly spatially. I also identify emerging new consumer practices and provide an explanation of the three main sustainable practice groups.

Chapter 4.0 Sustainable Consumerism and Consumption

4.1 Introduction

In this chapter, I discuss sustainable consumerism and consumption to provide definitions and a brief historical overview of the ways sustainable consumerism has been enacted to date and why I focused on sustainable consumerism in this research. I will introduce economic theories on sustainable consumerism and consumption, with a particular focus on the work of Lorek and Fuchs (2013) and Hobson (2013). I use their theory of weak and strong sustainable consumption, to which I will add three major sustainable consumerism groupings: ethical and political consumerism; community-oriented consumerism and prosumption, resumption and co-usage, which I will discuss in the following three chapters.

The aim of this chapter is to provide a brief introduction to sustainability and sustainable design to shape its relationship to consumerism and sustainable consumerism. This precedes a discussion on consumer behaviour and a deeper discussion on the three major sustainable consumerism groupings that are expanded in Chapters 5, 6 and 7.

4.2 Conspicuous consumption and the start of sustainable consumerism

In a post-World War II world that looked to consumption as a means for returning the economy to a profitable state and ensuring positive well-being amongst its people, conspicuous consumption has succeeded perhaps even beyond the dreams of its early supporters. Conspicuous consumption is tied to the value of 'self', as related to status, social value and providing distinction amongst others, and "the good life [is] dependent on the accumulation of certain goods and experiences" (Crocker 2016, 169). The act of consumption provides a freedom of expression, of choice, but also provides a freedom to waste (Hawkins 2006).

With the expansion of industrialisation came the growth of mass consumption, modernisation, economic growth and improved well-being. To consume and to dispose of something that was still useful was contrary to the recent practices of thrift during World War II and signalled a movement from hardship to prosperity. Coupled with associations of purification, cleanliness, efficiency and status, new habits of disposability provided ethical justification for this behaviour. As the continuing consumption of 'stuff' no longer became a

need in developed countries an estrangement, an alienation or abstraction occurred from the products being consumed. People and things became objectified and the ethos of disposability became a technical problem not an ethical one (Hawkins 2006). McDonough simply contends: "[t]he disposability of the products is essential so that we can continue to consume them" (Michael McDonough in D. Williams, Fletcher, and Stevenson 2009, 13).

However, a society based on overconsumption cannot succeed without consequence. The addiction to shopping and overconsumption has resulted in problems relating to environmental (Woodruffe-Burton, Eccles, and Elliott 2005; Cherrier 2007; Newholm and Shaw 2007), political sustainability and global economic inequality, reduced well-being and happiness, overwork, instant gratification and a constant pace of haste, bland cultural homogeneity of life, a fragmented community and society with fragmented social relationships and a reduction of civic connectedness and responsibility (Humphery 2013).

On average, only 1% of what has been purchased is still in use six months later (D. Williams, Fletcher, and Stevenson 2009), and we "consume in a day what it has taken the planet 10,000 days to produce" (Kleanthous in D. Williams, Fletcher, and Stevenson 2009, 18).

Zygmunt Bauman (2008) describes excessive consumption as providing false promises "... while undermining social bonds and community cohesion" (Humphery 2013, 14). Bauman continues to state that the behaviour of consumerism influences all other aspects of life, creating a global society of consumers. The more we consume the more we become commodities ourselves on the consumer and labour markets (Bauman 2008).

With an increasing awareness of the consequences of mass consumption on society, the health of communities and the environment, a new social conscience has emerged that reflects this concern, aiming to repair what is deemed a 'broken system', resulting in paradigms of ethical consumption, responsible consumption, conscience consumption (Lewis and Potter 2013) or more broadly, sustainable consumption.

4.2.1 Using 'repair' as a metaphor to critique sustainable consumerism

The notion of repairing, of understanding and seeing value in something that is broken but through skill, time and effort can again be revalued, is an important aspect for minimising

waste and reducing resources. Repair is associated with restoring, making good or putting right[28] and therefore establishes a valuable analogy to discuss sustainable consumerism.

The actions of unfettered consumerism have broken the neoliberal paradigm, in that it is no longer sustainable for the increasing population of the planet, the quantity of natural resources available, the contemporary lifestyles of the global north or equitable lifestyles across the globe (Robins and de Leeuw 2001; Woodruffe-Burton and Elliott 2005; Cherrier 2007; Newholm and Shaw 2007; Lewis and Potter 2013; Crocker 2016). Material consumption remains a major obstacle towards a sustainable future; however, the notion of consumption cannot cease to exist. The exchange of goods and services are still required to sustain particularly those living in urban areas, which now makes up the habitat of more than 50% of the world's population (Gandy 2012).

Attempts at repairing this broken system can be seen through the broad concept of sustainable consumption/consumerism; to not only repair values associated with consumerism but to ultimately restore the natural and social systems that have been damaged in its wake.

Sustainable consumption has taken varied and disparate forms through years of conflicting messages and less sustainable practice. The term itself is multilayered and subject to many interpretations, practices and imaginings involving moral and material issues (Mansvelt 2008). Two issues, however, are reasonably clear: the consumption of material products needs to be reduced (to what level is arguable) and the environmental and social impacts of the things we consume should be decreased. Growing evidence of new paradigms of sustainable consumption are emerging, led by shifting consumer behaviours (Goodman *et al.* 2007; Blinkoff, Johnson, Kabran, and Gray 2008; Bennie *et al.* 2011) which will assist in a reduction of overall consumption and likely further fuel the design of future retail environments (White 2010).

As with the previous histories of shopping scapes, economics, politics, technology and changing consumer values are influencing the development of these paradigms, with a parallel growth in the understanding of sustainable principles.

[28] 'Repair, Definition of Repair in English by Oxford Dictionaries' n.d.

4.3 Sustainable consumption: the broad context

The term 'sustainable consumption' was first cited in *Agenda 21*, the main policy document from the Rio Earth Summit in 1992, in which it was argued,

> *... the major cause of the continued deterioration of the global environment is the unsustainable pattern of consumption and production, particularly in industrialized countries* (Agenda 21 Ch 4, (1992) in Jackson 2006a, 3).

Based on the concept of 'sustainable development', as described in the *Brundtland Commission Report, Our Common Future, 1987,* 'sustainable consumption' is defined by the Oslo Symposium on Sustainable Consumption held in 1994, as:

> *the use of goods and services that respond to basic needs and bring a better quality of life, while minimising the use of natural resources, toxic materials and emissions of waste and pollutants over the life cycle, so as not to jeopardise the needs of future generations (Norwegian Ministry for the Environment 1994)*

Through the examination of a range of broad definitions of sustainable consumption, economist Tim Jackson observes that some definitions focus on consumer behaviours and lifestyles, while others favour more efficient production processes and sustainable products. A distinction is also made between "consuming more efficiently, consuming more responsibly or quite simply consuming less" (Jackson 2006b, 4).

As early as 1960, Vance Packard (1960) proposed 'enlightened consumption patterns' that included:

- restoring pride in prudence by tackling in-built obsolescence;
- restoring pride in quality by ensuring better product labelling;
- respecting the eternal balance by protecting the environment;
- facing the unmet challenges by targeting social needs; and
- achieving an enduring style of life by balancing consumption with values (Robins and de Leeuw 2001, 53).

His tenets are very similar to the principles still being aspired to, but not necessarily practiced, decades later. Other doctrines on the principles of sustainable consumption play similar tunes to these initial definitions of Packard and *Agenda 21*, but with differing emphases or ways of playing the 'tune'.

Tony Fry proposes another more extreme view to the issues surrounding unchecked consumption, through 'The Sustainment'. Here, Fry argues that in creating a future of sustainability, what is often sustained is the unsustainable due to the current attachment to economic growth. Therefore, a "condition of sustainment is unattainable within the kind of economic models we… operate with" (Fry 2003, 44). He suggests therefore that a transformation of the current economic framework is required from a quantitative to a qualitative framework.

Fry suggests rethinking the current predominant economic system that is predicated on quantity and accumulation, and a freedom to consume; towards a system where "…the idea, form, practice and meaning of 'quality'…" is emphasised, and where there is a democracy that "… recognises that equity, limits and the ability to sustain are at the core of a politics of freedom." Sustainment provides an alternative approach to economics that does not overthrow capitalism nor impose limits to a growth utopia.

Fry's notion of sustainment has informed what I term as "resilient" and "efficient" forms of sustainable consumerism, and their interrelationships: resilient forms resist the current paradigms while efficient forms work within.

4.4 Sustainable consumerism: resilient and efficient forms

Today there is a mainstreaming of ethical concerns around consumption that reflects an increasing anxiety, with an accompanying sense of responsibility, for the risks and excesses of contemporary lifestyles in the global North (Lewis and Potter 2013). Even when technological efficiencies are factored into what we consume, our rates of consumption are unsustainable (Crocker 2016; Fuad-Luke 2009) and inequitable (Robins and de Leeuw 2001).

The use of 'strong' and 'weak' sustainable consumption, as developed by Lorek and Fuchs (2013) and later adopted by Hobson (2013), will also be discussed through this thesis as a way of testing provocations and their ability to provide change (see Table 2). However, as the terms 'strong' and 'weak' have positive and negative connotations respectively, I have renamed them so that strong becomes *resilient* and weak *efficient*. These two terms are commonly used in sustainability discourse and can be readily co-opted for sustainable consumerism. This better reflects the potential benefits, and also the principal nature of

each approach, while still distinguishing that a resilient approach provides for a greater and more long-lasting change to the current *status quo*.

Continuing with the metaphor of repair in Section 4.2.1, the approach to making repairs through sustainable consumerism is many and varied. As with repairing an object, a repair can be done as a quick fix, in order to place the object back into use as quickly as possible or can be achieved with time and care in order to keep the object in use for as long as possible. I use this set of analogies to further explain resilient and efficient sustainable consumerism.

Efficient sustainable consumption looks to a 'quick fix' that continues the current economic paradigm in order to gain improved socioecological health through current momentum, while resilient sustainable consumption addresses a broader more considered transformation of the current paradigm for a longer term sustained approach.

The resilient approaches usually address greater paradigm shifts, repairing to restore, whereas the efficient approaches usually maintain the current dominant economic paradigm (DEP), repairing to prolong (explained further in Section 4.6, 4.7, 4.8 and see Table 2).

It is also argued that the current dominant economic paradigm (DEP) prevalent in all developed nations does not provide the structure that allows resilient sustainable consumption (Etzioni 2006; Hobson 2006; Speth 2008; Seyfang 2009; Lorek and Fuchs 2013; Crocker 2016; Trentmann 2016) and therefore a new economics is required (Seyfang 2009; Hobson 2013). While new forms of consumption, considered as sustainable, have been increasing (such as organic food and products, energy efficient products, and services within the 'sharing economy') their 'success' has been largely due to their integration within the DEP; in most, if not all, cases reducing their impact in providing resilient sustainable consumption benefits.

This desire to include sustainable consumption and consumerism within the neoliberal paradigm needs to be resilient, and reduces the need to radically rethink or disrupt the DEP. This is seen most clearly in the more recent advent of the 'Circular Economy', a proposed model for creating a sustainable society, focussed largely on the commodity, whilst

maintaining economic growth (Ellen Macarthur Foundation 2013; Lacy and Rutqvist 2015; Stuchtey, Enkvist, and Zumwinkel 2016) (discussed further in Section 4.7.1).

While these weak or 'efficient' sustainable disruptors to the capitalist system may provide some 'buffering' to the problems associated with current forms of over-consumption, it is argued that alongside these efficient forms, strong or 'resilient' sustainable disruptors are required. These are governed by social motivations, rather than driven by commodity growth, and are able to better disrupt the neoliberal paradigm by providing the prospects for an enduring and resilient sustainable society.

4.5 'Sustainable consumption' and 'sustainable consumerism'

I also distinguish between the terms sustainable *consumerism*, and sustainable *consumption*. While I identify sustainable consumption as relating to the sustainability of the *commodity* (whether that be a product or a service) and/or the outcome or *impact* of consumption, sustainable consumerism is focused on the *act* of consuming, addressing the actions and behaviours of consumers within a retail environment. The term *consumerism,* as opposed to *consumption,* also implies an ideological and/or moral dimension, and is approached in four distinct ways:

- To protect consumers through a political movement;
- An approach to economic policy to generate prosperity;
- A wasteful excess in consumption; and
- A cultural 'way of life' or 'state of mind' (Crocker 2016, 2–3).

As such, each of these interpretations of consumerism also infers an action: to protect; to spend; to waste; and to be. I have therefore extended this interpretation of consumerism as actions, to the practice of sustainable consumerism. I have organised these sustainable consumer practices into three major groupings, according to the main reasons and actions associated with creating a sustainable output:

1. Ethical and political consumerism;
2. Community orientated consumerism; and
3. Prosumption, Resumption and Co-usage.

These groupings were derived through an extensive literature review, and in consideration of the variety of consumer actions associated with sustainable consumerism. None of these practices demand a singular action or behaviour, but instead contain various actions and behaviours relating to the practice grouping.

4.6 Sustainable consumption: values and aesthetics

While the philosophies of Guattari are not explicitly concerned with sustainable consumption or consumerism, his tenets of *The Three Ecologies*, Social Ecosophy, Mental Ecosophy and Environmental Ecosophy (1989) describe the importance of aesthetics and artists as the people who will "… provide us with the most profound insights into the human condition, not professional scientists or psychoanalysts" (Pindar and Sutton 2000). This is quite different from most of the thinking behind issues associated with sustainability, whereby it is science that is regarded as the measurement of importance. Here Guattari sees aesthetics and the creatives as significance.

I believe this is an important aspect of our understanding of sustainable consumerism, as values and aesthetics plays such a critical role. Guattari describes ways of living, 'group being', experimentation, relationships between mind and body, marrying culture and nature and thinking 'transversally'. He identifies the embryonic promise of change, of mutations and reinvention leading to the cultivation of 'dissensus', in order to upheave the consensus of capitalism and reengage with 'creative autonomy'. This is what he calls 'heterogenesis', that is,

> *… processes of continuous resingularization. Individuals must become both more united and increasingly different. The same is true for the resingularization of schools, town councils, urban planning, etc.* (1989, 47).

This notion of creativity, values and aesthetics is not new to a plethora of artists throughout history who have acted as social commentators where perhaps others have feared to tread. More recently these actions have been taken up by designers whose practices are increasingly speculative and critical in nature. For designers such as Anthony Dunne and Fiona Raby, Jane Rendell, Constantin Petcou and Doina Petrescu design is a critical and social practice that produces alternative ways of thinking, enacts resistance and precipitates action and engagement within communities.

Manzini (2015) values creativity as an important strategy for a sustainable society and promotes the need for new modes of though, such as 'transversal thinking', as proposed by Guattari. Manzini's thesis for social innovation includes 'social economies,' where barter and charity blur the boundaries of production and consumption, 'sociotechnical systems', where new social forms use current technologies innovatively, and where 'distributed systems' use the power of social interventions to tailor commodity exchange to local needs. Wider regional and/or global networks are created and cultural diversity is seen as a form of 'metaculture' - a multiplicity of cultural understandings - as part of this process. The sustainable qualities that result from these alternative forms of exchange, provide an increase in an 'enriched complexity' in human values, which Manzini emphasises (2015).

Values play an important role in many of the definitions and theories concerning sustainable consumption/consumerism. While Bansal and Kilbourne (2001) are concerned with the value of resources and economics, and Robins and de Leeuw (2001) speak of social and cultural values in relation to the patterns of demand, Gibson-Graham *et al.* (2013) promote a new 'diverse economy' based on six value structures: survival, surplus, encounter, consumption, commons, and the future (Gibson-Graham, Cameron, and Healy 2013, xiv).

As the term suggests, this type of economy offers a more diverse, comprehensive and multiple template, exemplifying values based on an economy of community. Gibson-Graham suggests the economy is not necessarily a privileged place of financial growth and well-being but a "… diverse social space in which we have a multiple [sic] of roles" (2013, xx). In such a space financial well-being and growth can be complemented by, or even substituted with environmental and social health; happiness and genuine personal interaction, rather than singular, financial, progress. Also addressing value through new economic systems, Gill Seyfang argues that the requirements for sustainable consumption, embody the following characteristics: "localisation, reducing ecological footprints, community-building, collective action, and building new infrastructures of provision" (Seyfang 2009, 61). These indicators provide not only a social and community focus for sustainable consumption but also offer self-reliance, reduced consumption options and new values relating to wealth, work and progress.

Values and design, related to sustainable consumption/consumerism, can also be found in this discourse. Robert Crocker (2016) goes right to the heart of the matter by summarising his findings in five ethical principles for more sustainable forms of design and production for consumption: truthfulness, transparency, respect, non-substitutability and precaution. With these principles in hand he believes that we can normalise sustainable consumption and production.

Kate Fletcher (2009) also considers values as the answer to long-term sustainability. Her four key value systems concern community, empathy, participation and resourcefulness. By implementing these values, she believes that the form of products will follow: rather than 'form follows function'[29], it is 'form follows value'.

Robins and De Leeuw, tackle the hidden aspects of consumer demand through strategic design, "rewiring the consumption system" (2001, 52) by creating,

> *… the conditions that improve the capacity to choose, use and dispose of goods and services sustainably: in other words, to bring the alternatives in from the margins and institutionalise them so that there is a fusion of individual choice with equity and sustainability requirements* (Robins and de Leeuw 2001, 52).

Gibson-Graham and Seyfang address sustainable consumption / consumerism through not only values but economic systemic change, as do Lorek and Fuchs (2013), and Hobson (2013). Through their research on the different approaches to sustainable consumption, they argue that there are 'weak' and 'strong' approaches where the focus of 'weak' approaches "… is primarily on improving the efficiency of production-consumption …", (Hobson 2013, 1083)"…'within the context of existing institutions and power structures and continued economic growth'" (Bailey, Gouldson, and Newell 2011, 683; in Hobson 2013, 1083). The strong approach however seeks to displace the current focus of economic growth, concentrating instead on non-consumption practices (see Table 2).

Values and aesthetics provide a critical distinction between the science and economics of the quantitative aspects of sustainable consumption and consumerism, with the qualitative. It is these qualitative aspects that I include in my redefinitions of Lorek and Fuchs approaches to sustainable consumption, providing an approach which looks to resilient and

[29] This statement is attributed to architect Louis Sullivan in 1896 and which became a principle of 20th century modern architecture.

efficient solutions, encompassing the values and aesthetics that the DEP often reduces to economic values.

Table 2: 'Weak' and 'strong' approaches to sustainable consumption (Hobson 2013, 1083)

Key Facets	Weak Approaches	Strong Approaches
Central tenet	• improve material, social, and institutional efficiency of the prevailing production–consumption nexus	• displace current *foci* of 'growth' and 'the economy' with non-consumption concepts and practices
Methods	• technological innovation, voluntary, multiscale interventions; • limited use of non-voluntary measures	• diverse grassroots movements and communities; • ontological displacement of growth and the economy in modernity
End Goal	• continued economic growth alongside improved socioecological well-being	• multilevel socio-political transformation that bring non-consumption-based well-being to the fore

4.7 Efficient forms of sustainable consumption the DSP and NEP

Bansal and Kilbourne's (2001) initial research in this field also addressed more systemic changes and identified three critical differences between (what they term) a current Dominant Social Paradigm (DSP)[30] and a New Environmental Paradigm (NEP): economics, technology and politics. They explain that the current DSP relies on economics formed by market determined prices; technology focused on expanding productivity and politics, which is *anthropocentric* in nature. Whereas a NEP shapes its economics on resource value, uses technology to improve the quality of life and has a political focus that is *ecocentric*. These notions of anthropocentric and ecocentric changes the approach from one centred around the betterment of the populous, to one that sees that human activity is indeed a part of the ecology within which we live and which cannot be separated.

However, the retail system based on the NEP, while having many valuable strategies, still relies on the current economic paradigm and economic growth for its success. As shown in Chapter 2, there are concerns about eco-efficiencies being undermined when coupled with economic growth (Fry 1994). As Bansal and Kilbourne (2001) explain, the NEP could be

[30] "The Dominant Social Paradigm, reflects the core values, perspective, and political, economic and technological institutions, which determine the quality of life and its relationships to the environment" (Peattie 201, 198)

co-operative and community-orientated, situating stores within communities themselves, easily facilitating the transfer of goods and services. There would be a greater responsibility to local communities to facilitate employment and support a stable eco-environment. Ecologically efficient technological and management systems would also facilitate and encourage the reduction of ecological impacts from economic growth. And finally, the merchandising of products would require life -cycle analysis and understanding to ensure minimal ecological impact across their entire life-cycle (Bansal and Kilbourne 2001).

More conservative approaches, such as Bansal and Kilbourne's, can also be seen in an earlier paper by Lorek in 2007[31] (for the Polish Energy Policy). Lorek's suggestions regarding sustainable consumption are more practical and in line with the principles first set out by *Agenda 21*, and explain how consumption can be improved incrementally through the major principles of restoration, protection and efficiency, including:

- restoring and protecting renewables and biodiversity;
- efficient use of non-renewables;
- eliminating toxins and hazardous materials;
- reducing negative impacts and excess;
- fair accessibility and conditions to resources;
- including citizens in decision making and reinforcing the local; and
- providing ecological security through physical, mental and social health (Zalega 2014, 313).

4.7.1 The Circular Economy

As noted in Section 2.4.1.1, the Circular Economy (CE) is following a similar path, and endeavours to slow the unsustainable rate of consumption through the principles of designing out waste; building resilience through diversity; renewable energy sources; systems thinking and waste as food (Ellen Macarthur Foundation 2013). This approach is currently proving to be the most popular in actual use around the globe.

The European Commission released its vision for a Circular Economy Package at the end of 2015 (Stuchtey, Enkvist, and Zumwinkel 2016), and government organisations in

[31] This text is originally in Polish. I have used an English language text which cites this quote. (Zalega 2014)

countries such as Spain, Denmark, United Kingdom, USA and UAE are joining the other *CE100* members (Ellen Macarthur Foundation 2013). The CE's application of sustainable consumption is focussed on efficient production processes; sustainable products; consuming more efficiently; and consuming more responsibly (Jackson 2006a). This can empower consumers to gain increased value from products and assets, creating multiple socio-economic opportunities (Lacy and Rutqvist 2015).

Economic growth however remains an important tenet for the CE (Stuchtey, Enkvist, and Zumwinkel 2016), despite research with contrary findings on the benefits of reducing growth to create a more sustainable society (Hobson 2013; Lorek and Fuchs 2013; Parker *et al. 2014; Jackson 2016)*. Yet, this can be seen as an 'efficient' approach to sustainable consumption by predominantly improving the material, social, and institutional efficiency of the prevailing production-consumption nexus (Lorek and Fuchs 2013; Hobson 2013).
By focusing on consumer behaviours and lifestyles beyond the connection to product; consuming less (Jackson 2006a), displacing current *foci* of 'growth' and 'the economy' with non-consumption concepts and practices and providing a social and community focus (Seyfang 2009), a 'strong' approach to sustainable consumption can be achieved (Lorek and Fuchs 2013; Hobson 2013)

4.8 Resilient forms of sustainable consumption and consumer behaviours and lifestyles

As shown in Section 4.3, there is a diversity of thinking on what constitutes sustainable consumption and how to move forward from this condition: I understand that a resilient approach to sustainable consumption focuses on consumer behaviours and lifestyles, by:

- consuming less (Jackson 2006a);
- displacing the current *foci* on 'growth' and 'the economy' with non-consumption concepts and practices (Lorek and Fuchs 2013; Hobson 2013); and
- providing a social and community focus (Seyfang 2009).

From this basis I will concentrate in this thesis on the following six concepts for sustainable consumption that have come from my review of relevant literature:

1. Diversity and complexity;
2. De-growth and non-consumption;
3. Circularity and zero waste;
4. Socioecological health and agency;
5. Ethics and values; and
6. Investing in the future.

4.9 Sustainable design: influences on consumerism and shopping typologies

As discussed in Section 4.2, the current rates of consumption for many nations across the globe are unsustainable. Designers have responded to the issues of overconsumption in diverse ways; including system changes and design concepts such as:

- 'cradle-to-cradle' thinking,
- 'life cycle thinking' and 'industrial ecology' to,
- design for the environment (DfE) and eco-design / dematerialising products through the use of services, product service systems (PSS) as well as,
- addressing the motivational and economic drivers for greater sustainable consumption and production (Fuad-Luke 2009).

In this section I focus on the growth of sustainable design, which is largely driven by the conservation movements, many of which started (in Australia) between 1880 and 1930, but some as early as the 1860s and '70s. These movements were largely initiated by the scientific community and later by bushwalkers witnessing the degradation of forests through the logging industries (Flannery 1997; Hutton and Connors 1999)[32].

The focus on local rather than global issues greatly influenced the shaping of environmental politics and policy in Australia (Doyle and Kellow 1995), and as a consequence influenced the uptake of environmental issues as they relate to design. While wilderness issues proliferated in the 1960s, in the 1970s was the development of apocalyptic scenarios such as resource depletion, pollution and population growth (Hutton

[32] Environmental politics in Australia is characterised by a series of largely uncoordinated political actions in the late 1990s, concentrating on wilderness protection issues at the expense of urban and rural issues. The Australian environmental movement was preoccupied with wilderness protection issues rather than survival issues such as nuclear energy, global warming and ozone depletion, characterised by the European environmental movement (Doyle and Kellow 1995).

and Connors 1999). All of these events led designers to consider how they could be prevented, and the role of design as not only a perpetrator of the world's problems but also as potential provider of its solutions.

4.9.1 The role of architecture

The age of sustainable design truly started with the American architect, systems theorist, author, designer, inventor and futurist Richard Buckminster Fuller. Far ahead of his time, Buckminster Fuller completed designs in the 1930s, such as the Dymaxion car and house, which tackled efficiencies in material use and fuel (as did his later design, the geodesic dome), all of which addressed resource conservation. Fuller is renowned for the saying 'do less with more', (the original quote being "To do more and more with less and less until eventually you can do everything with nothing" (Buckminster Fuller [1938] 1971, 252-59).

Around the same time, Radical Design groups such as Archizoom, Superstudio and Gruppo Strum questioned rationalistic approaches and design's role in consumerism (Fuad-Luke 2009). Postmodern ecology, as a concept, was developed by landscape architect Ian McHarg in his 1969 thesis, *Design with Nature*, in which he decisively maintained "the values of the economic system must embrace biophysical realities and human aspirations" (Fuad-Luke 2009, 43).

Apart from the work by SITE Architects and James Wines who, through their architecture of the Best Stores made commentary on the American commercial strips of the 1970s with buildings that appeared to be crumbling or overtaken by nature, little was enacted that questioned the design of shopping scapes in the same era and only recently has this attitude begun to be overturned. In the 1960s and '70s the construction of shopping centres in America was burgeoning, from 100 shopping centres in 1950 to approximately 18,500 in 1975, with the vast majority of those built after 1960 (McKeever and Griffen 1977).

As noted in Chapter 3, the design of shopping centres was and has always been focussed on the profitability for the tenants and the owner, not in reducing consumerism despite the growth in the world's understanding of these concepts during this time. Interestingly however, the energy crisis of the 1970s, was noted in the 1977 edition of the

Urban Land Institute's Shopping Center Development Handbook, and some recommendations on energy saving tactics are made.

Two authors, in particular, are important to mention here, namely Vance Packard (*The Waste Makers* [1960]) and Victor Papanek (*Design for the Real World* [1985]). Packard, who coined the terms 'planned obsolescence' and 'the throw-away society', was resolute about the consequences unchecked consumption would have on the social, economic and environmental conditions of the USA, which he described as "a force-fed society with a vested interest in prodigality and with no end in sight to the ever-greater and wasteful consumption" (in 1960 p 173 in Robins and de Leeuw 2001, 48).

Papanek also understood the relationship between these issues was the responsibility of designers who designed products for their clients to only consume:

> *There are professions more harmful than industrial design, but only a few of them … By creating whole species of permanent garbage to clutter up the landscape, and by choosing materials and processes that pollute the air we breathe, designers have become a dangerous breed* (Papanek 1985, x)

'Green products' led to 'green consumerism', a term first introduced in the late 1980s with the publication of the *Green Consumer Guide* by Elkington and Hailes in 1988 and timed to coincide with Green Consumer Week by Friends of the Earth (Madge 1997).

However, the danger that "efforts to promote a demand for consumer goods that are environmentally benign will simply result in strengthening the growth of consumerism" (Robertson J., 1989, 9 in Madge 1997, 47) has been a constant cry for concern in ensuing years. Without a change to consuming patterns, there is a concern that, by producing 'green/eco-products', a guiltless form of consumerism will result, permitting the same rate or even greater consumption. Many working in this field see the term 'green consumerism' as an oxymoron, complicit with the values of advertising and marketing (as in the practice of 'greenwashing'), not those of a sustainable society.

The growth of 'alternative design' groups – those aspiring to simpler, more autonomous ways of living, began in fervour in the 1970s with people 'downshifting' from the importance of acquisition and consumerism altogether. A global phenomenon, design has played an important role for downshifters in understanding how to be independent from mainstream society; gaining information, ideas and equipment from resources such as

Stewart Brand's *Whole Earth Catalog* (1981), and 'living labs' such as Paolo Solari's *Arcosanti*[33], the *Centre for Alternative Technology*[34] in Wales, and the *Center for Maximum Potential Building Systems' Advanced Green Building Demonstration*[35] in Austin Texas, which continues today.

In Tasmania in the mid-1970s, Bill Mollison and David Holmgren established 'permaculture design', an ecological design approach which has spread internationally and inspired movements, such as Transition Towns[36] (Fuad-Luke 2009). These acts of what has been termed 'dark green' sustainable values (Madge 1997) led to the formation of more mainstream ethical and political consumerism, and the designing of products that follow these principles, leading to more socially responsible outcomes and resources.

4.9.2 'Ecodesign'

During the 1980-90s, sustainable design practice was undertaken as either 'ecodesign', a term that could be applied to all products with guidelines on how to design an 'eco product', or more recently 'sustainable design', which began to move the focus away from the minutiae of the product to the broader aspects of societal concerns, development and ethics. This indicates,

> *… changes in design and the role of design. Including an inevitable move from a product to a systems-based approach, from hardware to software, from ownership to service, and will involve concepts such as dematerialization and 'a general shift from physiological to psychological needs'* (Dewberry & Goggin 1994 & Dewberry 1996 in Madge 1997, 52).

The terms 'systems-based', 'software', 'service' and 'dematerialization' are still currency today as ways of establishing sustainable forms of consumer action and behaviour; however, with new technologies and the growth of the Internet of Things have become more plausible as mechanisms for realising concepts of sustainability.

By the late 1990s, eco/sustainable design was seen as a way forward that would challenge development and necessitate changes to lifestyles (Madge 1997), including

[33] Arcosanti https://arcosanti.org/
[34] http://www.cat.org.uk/index.html#
[35] http://www.cmpbs.org/
[36] Transition towns are grassroot community projects that aim to increase self-sufficiency to reduce the potential effects of peak oil, climate destruction, and economic instability.

consumerism. This occurred through the redesign of products, but also through the provision of information alerting consumers to their personal and national environmental footprints (Fuad-Luke 2009). However, while improved efficiencies were being made in product design they were "… proving insufficient to cope with volume growth at the macroeconomic level" (Robins and de Leeuw 2001, 55). Further concerns around financial savings occurred where, for example, energy efficiencies were spent elsewhere on more products, or on more energy intensive activities, such as overseas travel. So, while improvements were being made, these remained in specialist eco- and alternative shops, and not yet influencing the mainstream.

4.9.3 Mass consumables and sustainable products

The environmental impact of mass consumables is enormous and would far outweigh the impacts of the buildings they fill. Many retailers (such as Woolworths, Australia; Sainsbury's, Marks & Spencer (M&S), and Tesco, U.K. and Wal-Mart, U.S.A.) are now starting to address the environmental and social consciences of their customers by ensuring they provide choices for organically grown, fair trade, low carbon, water/energy efficient, and local products.

Sustainable products are no longer the domain of specialist eco- and healthy living stores of the late 20th century, and even the world's largest retailer, Wal-Mart, is aware of the buying power of the LOHAS (Lifestyles of Health and Sustainability) consumer, who represents 16 - 20 per cent of American consumers[37]. However, the replacement of 'normal' products with sustainable products, while maintaining the same rate of consumption, does not resolve the issues associated with over consumption. The extent of the environmental and social impacts of consumption is far-reaching and the retail industry has only recently started addressing these issues beyond shelf products to look at the buildings themselves.

[37] Author's interview with Gwynne Rogers, Lifestyles of Health and Sustainability business director, Natural Marketing Institute 2010

4.9.4 The 'green' building phenomenon and consumption

The design of shopping centres themselves has been complicit with over-consumption, and even though much has been achieved in the design of commercial buildings to ensure greater environmental efficiencies, shopping centres were the last building typology to undergo this transformation. As late as 2009, Jerry Yudelson (*Sustainable Retail Development* [2009]) lamented the uptake of sustainable building practices in the retail sector (mostly in the U.S.A.). However, the same has been true for most countries across the world, including Australia. The increase of 'green' buildings in the domestic sector, and with it the advent of rating systems such as *BREEAM* in the U.K. (Building Research Establishment Environmental Assessment Method), *LEED* in the U.S.A. (Leadership in Energy and Environmental Design), and *GreenStar* in Australia (Green Building Council of Australia), saw an increase in commercial buildings being certified as 'green', while the retail sector was an obvious laggard.

Yudelson (2009) cites two main reasons for this shortfall. First, there was no vested interest from the developers, as shop owners paid for operating costs once the centre was built and developers could not recover their investments from the tenants. Second, while there has been an increase in 'green consumerism', there is no evidence that so-called green shopping centres would attract these shoppers.

While this condition has since changed, with examples of green retail increasing across the world (Yudelson 2009; Máté 2013b), it is Yudelson's second point that is at odds with the premise of sustainability and sustainable design. In short, it is this value conflict that this my research addresses. Much has been achieved in creating 'sustainable' products and retail buildings, however little if any connection has been between the two.

There is a third dimension in this discussion; an interstitial connection or critical condition that lies between the sustainably designed commodity and its spaces of exchange. Sustainable products can be consumed in buildings that are more efficient in their operating impacts, and yet the consumer is required to increase their rate of consumption, through physical (and virtual) spaces specifically designed to assist in achieving this outcome. Hence my dilemma.

There is a collision of values that has been formed, with the consumer straddling this chasm. This interstitial 'space' presents an unknown; a threshold or bridge that draws together the values of the neoliberal paradigm and a new economy, without either belonging. While the shopping scapes of the past have been influenced by technological developments and have largely reflected the social and cultural values of their time, there are changing attitudes occurring now, forming new opportunities for bringing together sustainable consumerism and spaces for exchange.

4.10 Why consumers consume: the acts of consuming

Authors including Jackson 2006b; Botsman and Rogers 2010 and Crocker 2016 refer to consumption and consumerism together, or consumption as consumerism. Others extend the notion of consumption to the consumption of 'the other,' such as spaces and time. I identify sustainable consumerism as focused on the *act* of consuming, and addressing the actions and behaviours of consumers within a retail environment.

While sustainable consumption refers to the sustainability of the product or service being exchanged, sustainable consumerism refers to the act of consuming sustainably. The importance of sustainable production and manufacture is of utmost importance, and it is clear that consumer actions play an imperative part in their success – such as the paradox between continued growth in consumption and gains in eco efficient products (Fry 1994). And yet, "[w]e depend on shopping to buy what we need for survival" (Zukin 2003, B.5).

Before I address sustainable consumerism I first look more closely at the motivations for consuming, the reasons for which can be significantly complex and the detail of which far too great for this thesis. Miles and Paddison (1998) define consumption [consumerism] as, "the purchase and use of goods". Zukin and Smith Maguire (2004, 173) add the "social, cultural, and economic process of choosing goods" and as the "selection, purchase, use, maintenance, repair and disposal of any product or service" (Campbell 1995, 102; in Miles and Paddison 1998). This continuation of consumption/consumerism beyond the original purchase of the product supports the concepts of sustainable thinking.

In Section 3.4 is a synopsis by Woodruffe *et. al* (2002) (see Table 2) that outlines the main types of consumer behaviours linked to sociocultural issues and the shopping scape, and represented following:

- Domestic routinised activity;
- Imagined fantasy world;
- Pleasure or leisure activity;
- Lifestyle experience;
- Participants of an ecological habitat of shopping - enthusiasts, traditionalists, grazers, and minimalists;
- Feminist politics;
- Impulsive;
- Compensatory;
- Retail therapy;
- Feel good;
- Self-gifting;
- Conspicuous consumerism;
- Recreational activity; and
- Personal motivations – role playing, diversion, self-gratification, knowledge/information, physical activity, 'killing time', social event or special occasion.

To elaborate and add to this list, I will briefly discuss how consumerism is important for social and emotional acceptance beyond fulfilling the intrinsic needs for food, drink, clothing, safety and shelter becoming a *want* rather than a *need*. Needs are, however, subjective, relative and reflect personal experiences, expectations and circumstances (Peattie 2010) and here-in lies the rub. As societies evolve, so do their needs and wants.

For example, what was once a luxury is now often a necessity: televisions, air-conditioning, dishwashers and microwaves are thought of as necessary items (Peattie 2010). Understanding this difference is an important step in creating values around sustainable consumerism. As well as the desires of consumers, consumerism can also 'feed' itself, requiring consumers to continually consume in order to complete the requirements of need or desire.

Shilling (1993) states (in Zukin & Maguire) that certain forms of consumerism require more than just the single product or service, to complete the 'package' for, say, a particular style or 'look' and consumerism extends beyond clothing to "dieting, working out, undergoing plastic surgery, and developing a fashionable, personal style" (Zukin and Smith Maguire 2004, 182). More simply, the continuous need for the purchase of washing detergents for washing machines and dishwashers or printer cartridges for print machines.

McCracken (1986, 1990) argues that consumption needs to also account for the creation, buying and use of goods and services, extending the view of consumption as

simply an act of purchase and recognising consumption as a cultural phenomenon, an argument that is concurred by others (Wynne and O'Connor 1998; Crewe 2003). Miles and Paddison believe "[c]onsumption acts as a bridge between the individual and his or her experience of the urban environment" (1998, 816), reinforcing the importance of the built environment, its design and impact on the performance of 'shopping', as an activity that is both constraining and enabling.

Of course, economically, consumerism also plays a vital role to modern societies, on one hand liberating consumers, providing an individual freedom through choice (Zukin and Smith Maguire 2004); but, on the other hand reinforcing capitalist control and economic growth. It can also be seen as a compulsion; a disorder that cannot be controlled either through psychological health issues or just through the consistent pressures of living in a capitalist society and the insatiable desire for increasing living standards (Crewe 2001; Hamilton and Denniss 2005; de Graaf, Wann, and Naylor 2014; Durning 2006). "The seduction of shopping" says Zukin, "is not about buying goods. It's about dreaming of a perfect society and a perfect self" (2003, B.5).

It is an interactive process, socially both in terms of social interaction but also as social and cultural distinction (Baudrillard 1981; Bourdieu 1984; Zukin and Smith Maguire 2004) and/or inequality (Miles and Paddison 1998). Crocker (2016) sees consumerism as "a moral, judgmental, ideological term, with significant political and social implications" whereas Zukin and Smith Maguire consider consumption, "a set of interconnected economic and cultural institutions centred on the production of commodities for individual demand" (2004, 175).

The values placed on consumerism are critical. Guattari argues the capitalist value system, "flattens out all other forms of value, alienating them in its hegemony" (1989, 44) (Zukin 2003, B.5), and yet society continues to place an increasing amount of value on consumerism. Zukin also notes that "in a society where we no longer have contact with nature or beauty in our daily lives, shopping is one of the few ways we have left to create a sense of ultimate value" (2003, B.5). This may be in the simple sensory pleasure of receiving,

unboxing[38], smelling, beholding and touching; "consumption is at once ecstasy and waste" (Bowlby 2000, 110).

Sustainable consumerism therefore needs to account for these varying reasons for why consumers consume in the first instance. It is from this starting point that the practices of new forms of sustainable consumerism can be viewed.

4.11 Changing value systems associated with consumerism

The reasons we consume are multifarious and generally inconsistent – for consumers, the catalyst for consuming one day will likely be different the next and can change at any time, even during the act of shopping itself. One aspect common to most if not all reasons we consume is related to quality of life – to either meet basic needs or fulfil aspirations. It is this link between consumption and quality of life, Robins and de Leeuw contend, are important for re-examination in order to accomplish sustainable consumerism (2001). Quality of life is closely related to value systems and, "ultimately, sustainable consumption is not a scientific or a technical question. It really is first and foremost a question of values" (Elizabeth Dowdswell, ED of the UNEP, in Robins and Roberts 2006, 40). Fortunately, there has been a steady shift towards more responsible forms of consumerism over the last 30 or more years, coupled with changing values.

Intrinsic values[39] produce behaviour that is motivated by inherent interests, as opposed to extrinsic motivation where behaviour is motivated by a separable outcome or requires an external reward or approval; that is, achievement, money, power or status. Importantly, intrinsic values sustain interest and help to persist in time and effort to a particular task.

This changing of value boundaries is another important step forward to strong sustainable consumerism: providing important changes in how habits or a common belief of something can be changed or looked at differently. For example, waste can either be seen as a problem to be disposed of or a resource for new possibilities.

[38] 'Unboxing' is the phenomenon of watching people open parcels or presents on YouTube (Buist 2014). The products are often high-tech consumer gadgets. Searches for the term 'unboxing' began to surface in the final quarter of 2006.
[39] Refer to the paper (Máté 2015) for further information and discussion.

McDonough and Braungart, for example, started addressing 'waste as food' within technological or biological cycles, questioning the very existence of waste[40]. This prompts, for example, questions when addressing the current issues of waste, not how to deal with say a fast food foam packaging item but to ask the question: Why does it exist it all?

This questioning of value boundaries relates strongly to curiosity – without curiosity it is unlikely the question would be asked because one is not curious to its answer.
By changing boundaries on our known ways of thinking new possibilities emerge in how these can be addressed. By changing the 'value' of an item from one of 'economic' value to one of 'instrinsic' value a new way of thinking starts to be explored in how objects and materials are valued in an economic paradigm.

4.11.1 New values associated with acts of consumerism

Forms of responsible consumerism largely started through what is broadly termed ethical and political consumerism. Robins and Roberts (2006) acknowledge civil action in making changes to consumption is not new; however, the ethical stance to sustainable development was first brought to the fore in 1992 with the *Caring for the Earth* strategy, which proposed an "'ethic for living sustainably', designed to stimulate changes in attitude and behaviour, so that people did not seek fulfilment 'solely (or even largely) through indefinite growth in their personal level of consumption'" (Munro D., *et. al* 1991 in Robins and Roberts 2006, 40).

This rethinking of the existing *status quo* is challenging the logic of the current consumer culture (Lewis and Potter 2013). A new politics of consumption is emerging that calls for activism, advocacy and a rethinking of life practice through anti-consumption and a change to political values addressing ecological balance, social justice, global equity and democratic rights (Humphery 2013). Max Neef (in Fletcher 2009) sees ethical consumption as a paradigm shift from the service of artifacts to the service of life. This thinking, he argues, changes the goals of the industrial system to consume. This creates a distinction between a culture defined by material consumption and one that uses materials and non-

[40] German chemist Michael Braungart and American architect William McDonough wrote *Cradle to Cradle: Remaking the Way We Make Things* (2002) as a manifesto explaining how to achieve their Cradle to Cradle Design model. As a means of exemplifying their argument, the pages of this book are devised so that the vegetable-based ink can be removed and then they can be reprinted.

materials to engage and connect with ourselves and others in the world. Ehrenfeld (in Fletcher 2009) uses the term 'flourish' to describe ethical choice in consumption, arguing that ethical consumption is concerned with conscious choice and reflection, providing long-lasting human satisfaction, rather than blind unconsidered consumption.

The current consumer marketplace has become a site for political expression and ethical self-actualisation, as well as a place for hedonistic desire (Humphery 2013). Soper argues that this new form of ethical consumption is merely a form of alternative hedonism (in Humphery 2013); consumption with less guilt. Others see this as a paradigm shift (Max Neef in Fletcher 2009).

Kate Fletcher (2009) sees this new paradigm as one that has values centred around community, empathy, participation and resourcefulness. This new paradigm creates a distinctiveness rather than a homogeneity of brands and products through a more localised agenda. This distinctiveness, Fletcher explains, enhances diversity, celebrates traditions, builds communities, creates meaningful employment, respects local environmental conditions, and combines politics skills and emotional investment. Distinctiveness therefore forms a way of living a mode of being in the world. It forms relations between being in the world and provides a constitutive relation between one's habitat and the embodied character or ethos of a person (R. Dispose, 1994 in Hawkins 2006).

Peattie (2010) argues for a more sustainable approach to global consumption where the consumers' behaviour needs to reduce some aspects of consumerism. This includes actions such as substituting some goods for services; reducing the material and energy impacts of consumption behaviours and advocating more ecologically efficient producers.

However, Tonkinwise argues that developed societies or those in the 'global north' are currently in a state of *akrasia* they know what the right thing to do is, but aren't yet doing it (2004). He describes the global consumer as the modern icon of *akrasia*, "actively concerned about sustainability whilst shopping avidly. Such a bipolar figure is not so much unethical as without ethos, without a way of learning to align their ethics with their life" (Tonkinwise 2004, 2).

Paula Dunlop (2012) notes ethics is not just an end point, but a way of living a continuousness that makes and remakes us, is made by us. We take responsibility and

recognise the interconnectedness of our place in the world. Ethical consumption begins to recognise the systems that link life and yet our strong desire for hedonism is still returning to this state of *akrasia*.

In contrast, in an ethnographic study in the U.S.A., Blinkoff *et al.* (2008) suggest there is a new consumer identity developing, based on changing values through political and economic crises, and referred to as the "grounded consumer" (2008, 3). This new consumer is a post-9/11 and a post the American 'Great Recession' person, who through these crises has abandoned their economic past (*Homo economicus*) to form a new set of consumer values and qualities. This new consumer adheres to the following values:

1. *Know Thy Means:* The Grounded Consumer fully understands their 'means' and lives within them;
2. *Embrace a WE Economy:* The Grounded Consumer embraces a 'We Economy' by balancing personal financial success with values of sociality, community, and well-being;
3. *Live an unSTUFFed Life:* The Grounded Consumer fills their lives with more than just 'Stuff'; and
4. *Walk the Talk*: The Grounded Consumer does not sit on their new learning and skills but puts it all into action (2008, 4).

In an attempt to provide future scenarios of how consumers may change in coming years, a team of researchers from *Forum for the Future*[41], put together a number of reports (Goodman *et al.* 2007; Bennie *et al.* 2011), exploring patterns of consumption and consumer behaviour and their future possibilities based on current trends. Four scenarios were identified: *My Way; Sell it to Me; From Me to You* and *I'm in Your Hands*. Each scenario provides a detailed account of the state of the world, the economy, society, business, internet and technology and sustainability, to envisage how consumers may be changing their behaviours and values. Without replicating these reports, the 'take-aways' in direct relationship to sustainable consumerism are as follows:

1. *My Way* – suggests consumers are buying locally supporting local economies; an increase in vertical farming provides local employment; use of high-tech for easy sustainable living to reduce energy consumption for example;

[41] A U.K. based research organisation predominantly addressing issues concerning sustainability.

2. *Sell it to Me* – accountability for sustainable responsibility has been given over to brands and businesses; consumers are offered smart products and services for better low impact choices; however, the desire for personalised products means this scenario is not on the best trajectory in moving towards sustainable consumption;
3. *From Me to You* – high value of local food and energy production; resources are scarce so little or no waste; goods exchanges are mainstream high levels of recycling and reuse of goods and resources; and
4. *I'm in Your Hands* – mainstreaming of product service systems; lifetime leasing of goods and key services such as energy, water and nutrition; consumers expect governments and businesses to take the lead on sustainable issues with a high awareness from citizens (Bennie *et al.* 2011, 13).

Other authors, such as Manzini and Jégou (2003), Porritt (2013) and Wann (2010), have also explored ideas of future scenarios of sustainable living, providing valuable insights into plausible visions for sustainable futures and how consumption and consumerism may change.

The work of the authors discussed here, and in Chapter 3, provides compelling evidence that changes to consumerism and consumerist behaviour are being influenced by many factors such as the increase of online shopping; new and developing technologies to enhance the shopping experience – both virtually and physically (Bennie *et al.* 2011); an increase in 'experiential' retail encounters; global economic and political influences with increasing changes to the values and therefore behaviours of consumers.

4.12 Global shifts: emerging new consumer practices

While some of these changes reinforce neoliberal values of continuous growth through consumerist behaviours, there are also changes associated with a decline in conspicuous consumption. It has been predicted by visionaries and authors such as Rifkin (1996, 2000, 2009, 2015), Toffler (1981), Porritt (2013), Goodman (Goodman *et al.* 2007), amongst others, that the current neoliberal consumer paradigm in developed countries will be an activity of the past, and will be replaced by new consumer paradigms that link to alternative

consumer values. These emerging new consumer practices largely embody sustainable principles and values, which I have broadly framed as follows, for further discussion:

1. Community-orientated / collaborative consumerism (Section 4.14.1);
2. Ethical and political consumerism (Section 4.14.2);
3. Product Service Systems (Section 4.14.3); and
4. Prosumption (Section 4.14.4).

These approaches to repairing current consumer practice will be used to explain efficient and resilient forms of sustainable consumerism, illustrated through spatial examples. It will be shown that through different practices of reparation, alternative forms of spatial experiences can provide varying sustainable consumer constructs that are efficient or resilient to the current neoliberal paradigm. It will also be shown that when dividing sustainable consumer practices into these dichotic spaces, many fall into the (previously noted) interstitial spaces between the two approaches.

It is here that the theory of the rhizome (see Section 2.4.2) begins to demonstrate how sustainable consumerism is an evolving, shifting practice that, like interiority, cannot be captured into a single defining moment. This is discussed further in Chapters 5, 6 and 7.

4.12.1 Community-oriented / collaborative consumerism

Practices of community-oriented consumerism (COC) incorporate notions of agency and a healthy community as critical contributors to a sustainable future, embracing rich and diverse communities: “ways of living based on sharing and collaboration reinforce the transition towards sustainability … they regenerate the local social fabric and promote the creation of new common goods” (Cipolla 2009).

COC practices can vary, including collaborative platforms (Botsman and Rogers 2010; Kostakis and Bauwens 2014; Piscicelli, Cooper, and Fisher 2015), sharing platforms (Price and Belk 2016; C. J. Martin 2015, 2016; C. J. Martin, Upham, and Budd 2015), and gifting or bartering platforms (Vaughan 1997; Hyde 2007; Piscicelli, Cooper, and Fisher 2015). All of these can provide a positive sense of community and health, and the possibility for agency.

> *This is the case whether the consumable is a physical product, service or virtual item, traded, loaned, shared or purchased. The value of each consuming experience is not*

> *solely based on the product or service, but also on the value of the personal engagement and sense of community consumers' gain from the experience.*
>
> *These interactions and exchanges can occur face-to-face in physical environments, such as: traditional places of consumption, or less traditional places such as private homes, and virtual environments such as social media, online networks and web pages* (Máté 2013a, 548)

Examples of COC include farmers markets, where the social connections are just as important as the food and local economics (Hunt 2007; Szmigin, Maddock, and Carrigan 2003; La Trobe 2001) and time banks', where time is bartered between participants, thus increasing social networks (Seyfang 2009). COC is most closely aligned to the 'sharing platform' and 'collaborative' business models, for example the Circular Economy, which "facilitates the renting, sharing, swapping, lending, gifting or bartering of resources" (Lacy and Rutqvist 2015, 85). COC is discussed in further detail in Chapter 6.

4.12.2 Ethical and political consumerism

Ethical (Cherrier 2007; Newholm and Shaw 2007; Woodruffe-Burton, Eccles, and Elliott 2005) and political (Jacobsen and Dulsrud 2007; Spaargaren and Oosterveer 2010) consumer practices reflect deep values and beliefs held by consumers, predominantly related to social and ecological issues. These include the consumption of fair trade, organically grown, local food and anti-consumption initiatives, which address the ethical and political issues of over consumption head-on, avoiding the consumption of goods (Máté 2013b).

I accept Paula Dunlop's (2012) definition of ethics as a way of living; namely that the behaviours of the ethical consumer will be directly reflected in their everyday life. That is, the act of consuming ethically is not a behaviour confined only to the act of shopping. Papaoikonomov (2013) confirms this theory in studies of self-acknowledged ethical consumers in Spain. This research acknowledges that ethical consumer behaviour is not confined to shopping but constitutes a way of living affecting decisions beyond the consumer market. Papaoikonomov (2013) identifies three types of ethical consumer behaviour:

a) Buycotting;
b) Boycotting; and
c) ethical simplifiers.

These types are discussed in more detail in Chapter 5.

4.12.3 Product service systems (PSS)

Although it is a precedent to Co-usage (see Chapter 7 and Section 7.2.3), Product Service Systems are now fully replaced by that concept. I discuss it briefly here as it is a common term for service/product replacement.

PSS reduce material use, where a distinction is made between the consumption and use of materials, advocating the need for a 'functional service' model, where manufacturers or retailers act as service providers, selling the use of products rather than their one-way consumption (Ellen Macarthur Foundation 2013). PSS generally replace products with a service, keeping products in use for longer due to a service provider, or provide a service instead of a product for a particular function. Tukker (2004) sees PSS as having three main service categories:

a) Product-oriented;
b) use-oriented; and
c) result-oriented.

The sustainable benefits for each type of PSS differs. Product-oriented services do not change the product, but offer disposal, take-back and/or extended warranty options that may ensure more sustainable practices and decrease waste. Use-oriented services reduce product manufacture through re-use, and result-oriented services can radically change the system through which functions are fulfilled, resulting in more sustainable outcomes (Nawangpalupi 2010).

PSS typically involve pay-for-use, leasing, renting or performance agreements (Lacy and Rutqvist 2015). These PSS rely for the most part on the exchange of physical commodities, to enable the required service – even if the outcome (the service itself) is not physical. For example, Philips' Lighting as a Service (LaaS), provides light by supplying the lighting equipment the company owns (*Managed Services – Philips Lighting* n.d.).

While the sharing economy also falls into this consumer practice through commodity exchanges such as lending libraries, it does not always provide the strong sense of

community one expects in the COC. Other strategies (such as those related to the Gift Economy), create PSS that *break* the linear material cycle, by permanently disrupting the purchase practice.

4.12.4 Prosumption

Prosumption combines production and consumption, where the user or consumer produces what they consume. Coined by Toffler (1981), the definition of prosumption stretches from mass customization to personal fabrication, co-production, distributed production (Kohtala 2015) and bespoke production such as DIY (do-it-yourself) (Torretta and Pakbeen 2015). Consequently, the sustainable benefits of prosumption vary widely, to include: reducing material and waste quantities, increasing re-manufacturing, reducing embodied energy, localizing production, reducing transportation, reducing product replacement and manufacturing volumes (Kohtala 2015). Prosumption also strongly relates to the human experience of producing and consuming (Xie, Bagozzi, and Troye 2008) including activities such as repair, refurbishing, maintaining, and tinkering, where the consumer continues an active involvement with the product/service during its life-cycle.

The value of the human experience and its benefits, is generated through participation in creating and producing, enacting a learning process, producing a deeper understanding of the commodity, creating increased value in the final 'product', and a developed understanding of the environment (Torretta and Pakbeen 2015). (Prosumption is discussed in more detail in Section 7.2.1).

4.13 Summary

This chapter provides an overview of sustainable consumerism and consumption, its influence on the consumer and on design with a particular focus on the built environment. There have been particular *foci* on various aspects of sustainability and/or sustainable consumerism including economic, social, environmental or ecological, design and architecture, products and services, consumer behaviour and quality of life but little, if any research has been focussed on understanding how all of these aspects may influence the design of the shopping scape itself.

The following chapters address this issue through an analysis of the conceptual prototype (*The ByeBuy! Shop*) and the major study's case studies, the findings of which will be discussed in Chapter 8.

Chapter 5.0: Ethical and Political Consumer Practices

5.1 Introduction

As I have noted in previous chapters, there is a synergy between consumer behaviour and the influences of technologies, social, cultural and political practices with the design and formation of shopping scapes. In some instances, this has been driven by the form itself, such as the increased emancipation of women with the advent of the department store or busier lifestyles leading to self-service supermarkets.

I have also described how the concept of interiority and the spatial boundaries of interior are malleable and important in defining or redefining the understanding of behaviours within a given space. A repetition of the familiar can perpetuate a particular expectation and behaviour, when perhaps all else has changed (for example, the issues currently challenging 'bricks and mortar' retail and 'online' shopping) where each is trying to emulate the other, when perhaps a completely new conceptual framework is required.

The same can be said for sustainable consumerism when alternative consumer practices are trying to occupy the spatial forms of another paradigm of consumer practice. Ethical/political and accountable consumerism highlights this well. This gap or mismatch that separates sustainable consumer practice with the spatiality of current shopping scapes, I have termed (in Chapter 1) 'space' to provide a spatial 'visual' in helping to best understand how interiority is well placed to inhabit and make sense of this incongruous opportunity. These often-concealed spatial interludes (as described above) can provide alternative modes of doing and thinking, highlighting the 'other' from the hegemony and requalifying space.

As with other spatial changes throughout retail history, the practices of sustainable consumerism, and in this case, ethical/political/accountable consumerism can also be reflected through inhabitation. By reflecting on the performance of ethical/political/accountable practice, the enactment of possession and occupation; interaction and participation; and inhabitation, a new way of *being* is formed within the spatial context. This new way of being occupies space – the space that is yet to be formed, the speculative, that is open to the opportunities and the freedoms space provides.

Soper identifies an 'alternative hedonism', where alternative aesthetics and pleasures can be sought to support more ethical forms of consumption (Soper 2008). While she speaks of this in terms of ethical consumption itself, such as the alternative pleasures of riding a bike (fresh air, wind in your hair, exercise, and so on), rather than sitting in traffic in a car, the premise of an alternative, an 'other', a new way of viewing the same thing, supports my thinking here of an alternative 'retail' hedonism.

Accordingly, in this chapter I discuss consumers' ethical and political practices, and their normative rules. I will be expanding on Papaoikonomou's (2013) rules of behaviour': buycotting, boycotting, and ethical simplifiers. I will introduce the concept of *accountable consumerism*, through which I will highlight that the spaces providing opportunities for alternatives to the DEP. I will also speculate alternative propositions as to how consumer practices could be better supported to improve *accountable consumerism*.

These arrangements of ethical practices provide a framework for discussing how ethical practices can be translated into spatial forms. I unpack, explore, compare and contrast accountable consumerism and the speculations of space that may afford directions towards alternative settings for efficient and resilient forms of sustainable consumerism.

5.2 Ethics: an overview

Ethics (and its subset *politics*) play a major role in sustainable consumerism. Ethical and political philosopher Peter Singer defines ethics as "a way of look[ing] at the world with a broader perspective and to act accordingly" (1993, 207). To consider our actions in this broader perspective we must be able to think about things beyond our own interests and justify what we are doing; realise and understand the impacts of all those affected by this action, considering immediate and long-term impacts (Singer 1993, 205–6).

Tonkinwise suggests ethics is not the following of a set of rules but a way of being: "[e]thicalness then must only be a way of being, not a knowledge about that way of being" (2004, 2). This counters the way ethical/political consumerism is currently viewed; that is, as a set of practices to be followed. Dunlop, in her exploration of ethics and the fashion industry, sees ethics as "a responsibility of self in the world" and as "an ongoing appraisal of our location in the world" and therefore continuously being made (2012, 194).

These definitions provide a valuable grounding for ethical/political consumerism as a practice that enables continuous observation through a broad perspective of the world, exploring and reflecting on ways of being that enable accountability and acting accordingly; at the same time recognising the continuously changing state of being that is lived, made and remade through observation, reflection and action. These practices extend place and time; are extended outside of the retail environment and provide no 'end-point' (that is, this defines me as an ethical consumer) but a continuous changing state of being, that impacts on all aspects of our lives.

However, ethical/political consumerism has also been seen as a particular way of life with particular sets of rules and ways of behaviour that are said to define an ethical/political consumer. These rules are creating moral conundrums, segregating consumers as 'good' and 'bad' or doing the 'right' or 'wrong' thing. As Loo suggests, ethics is not an end in itself but "intrinsic to the practices themselves" (2012, 16). These rules and regulations are complicit with the worldview of the DEP; neatly folding ethical/political consumerism into types, providing a form of 'efficient' organisation to brand and market to a particular 'type' of consumer. Products are grouped into free range, free trade, organic, energy efficient, water efficient and so on to market to people who are themselves typed as 'buycotters', 'boycotters' and 'ethical simplifiers'.

These artificial typologies do not portray the broad church that is ethical consumerism; the indistinguishable and continuously changing 'messiness' of the practice of ethical/political consumerism. Even this term is a nomenclature provided through neoliberal compartmentalised thinking. Therefore, to avoid this normative nomenclature and reflect the broader aspects of these ethical forms of practice of sustainable consumerism I will term this *accountable consumerism*. By using the term accountable, there is a reflection on the responsibility held by the consumer to their practices of purchase, but does not limit this to an ethical or moral choice that may be viewed as 'right or wrong', rather holds the practice as being accountable to a particular way of being, held by a person at a certain time and place. By using the term 'consumerism', rather than 'consumer', the emphasis is detracted from a grouping of people as a type, to the practice of exchange that may be performed by a number of different people who do not necessarily share the same values or commonalities.

The current practice of accountable consumerism falls into the neoliberal DEP, where the setting for the exchange remains as it does for any other type of consumer practice. The disparity usually being the difference in the product rather than a difference in the setting. Take for example the average supermarket, such as *Coles* or *Woolworths* in Australia, that stocks items that would be classified as 'ethical'. The practice of accountable consumerism in this instance differs little from the purchase of any other item on the supermarket shelves. The performance undertaken by the consumer in this exchange would be seen as no different for the purchase of any other item, if viewed by an observer.

The most noticeable difference would be the positioning of the aisle within which such items are usually held and perhaps the consumer may spend more time scanning the labels for issues they are concerned about (the same could be said of someone reading any product information). There is little to no relationship between the practice of accountable consumerism and the setting and/or performance of selecting and purchasing said item.

This disjuncture, while as an observer is doing no obvious harm, does not reinforce or support the practice of accountable consumerism: assisting the consumer in their exchange, providing them with broader perspectives of the world, different ways of looking, exploring and appraising the world, important for 'ways of being'. The interstitial spaces woven between this disjuncture, form the spaces of opportunities to speculate and discuss what could be.

These gaps, between the realities as we know them and different ideas of reality, form spaces of alternative world experiences. Through the practices of accountable consumerism, I will show that it is the spaces providing opportunities for alternatives to the DEP that are of importance, by addressing accountable consumerism as a continuing living, remaking and understanding of the world, as intrinsic to the practice itself, rather than only the end product.

As such, I will firstly address the current view of accountable consumerism as 'rules of engagement' for ethical/political consumerism and the spatial segregation from other forms of consumerism this has caused, and continue by speculating on alternative realities for the practice of accountable consumerism.

5.3 The normative 'Rules' for Ethical/Political Consumerism

Unlike the definition for accountable consumerism, the normative understanding of what is termed ethical/political consumerism focuses on the product or service and is consequently reflected on the consumer as a consumer 'type' or grouping. For example, Littler (2013) includes products in this grouping that have been produced or manufactured to various ethical standards; such as fair trade, no animal testing, anti-sweatshop, organic and non-genetically modified content, as well as consumer behaviours that are modified to support an ethical stance, such as consuming less, boycotting, buycotting, anti-consumerism, consumer activism or cause related, such as 'pink ribbon' sponsored products for breast cancer research. From Littler's description, it is clear that the product and the consumer's relationship with the product are what define ethical/political consumerism.

The behaviours noted in Section 5.2 are predominantly of consumer choice rather than a change in the activity of consumerism. Even the charity 'pink ribbons' have been turned into various consumer products in return for donations, rather than just the donation itself. The only difference in actual practice here is related to anti-consumerism, where the product is eliminated, and therefore as a consequence the practice of consumption.

Research studies and papers indicate a continuing growth of ethical consumerism over the past decade (Cho and Krasser 2011; Bucic, Harris, and Arli 2012; Brenton 2013; Imber 2013; Lewis and Potter 2013). This reinforces the reality of the practice of ethical/political consumerism as a subset of normative consumer practice, rather than an alternative sustainable practice. In particular, the Fairtrade label had a growth of 50 per cent in Australia in the year 2009 (Cooke 2010), and increased by 24 per cent in the years 2010 - 2011 in the United Kingdom.

However, the act of consuming 'ethically' is also acknowledged as a behaviour that is not limited to the act of shopping. Papaoikonomou (2013) acknowledges that ethical consumer behaviour is also a way of living, affecting decisions beyond the consumer market. She identifies three 'types' or, what I term, 'rules of behaviour':

1. buycotting;
2. boycotting; and

3. ethical simplifiers.

I have submitted that categorising consumers into these typological groupings can be misleading (although not untrue) and a result of neoliberal rationalistic thinking. Bray *et al.* (2010) indicate that the ethical intentions of consumers does not always result in ethical actions, belying these grouping types. However, in order to understand the practices of what has been termed ethical/political consumerism, these groupings provide a valuable starting point. This then enables a further exploration and criticism of spatiality, the gap between what I contend to be a broader, 'messier' understanding of accountable consumerism with that of current understandings of ethical/political consumer behaviour research, the DEP and the settings within which these exchanges do/can take place. I will also speculate on alternative propositions as to how these practices could be better supported to improve accountable consumerism.

As I have acknowledged, the practices of ethical/political consumerism occur in more random and chaotic approaches across these three groupings, than as neat consumer 'types'. To better relate to this human chaos of continuous change (at the risk of making further arbitrary groupings), I have arranged these ethical/political practices into *Conforming Practices*, *Challenging Practices* and *Accountable Practices*, as a way of recognising the complexity found in ethical/political consumer practice, using the research of others. These groupings are loosely based on the groupings formed by Etzioni (2006), to clarify the differences between ethical simplifiers: downshifters, strong simplifiers and holistic simplifiers[42].

However, this is by no means absolute and grey areas between and overlapping the practices are evident. These arrangements of ethical practices also provide an framework for discussing how ethical practices are translated into spatial forms. It is through these discussions that I unpack, explore, compare and contrast accountable consumerism and the speculations of spatiality that may afford directions towards alternative settings for efficient and resilient forms of sustainable consumerism.

[42] Downshifters are 'lite' simplifiers who reduce consumption without radically changing their way of life. Strong simplifiers sacrifice both income and socio-economic status living a life of economic moderation and non-material fulfillment. Holistic simplifiers engage in a comprehensive life change adapting frugality and a simple style of living as a social movement (Humphery 2013).

5.4 Conforming practices

My interpretation of conforming practices of ethical/political consumerism is aligned more closely with normative consumer practices within the DEP. Here little has changed in the practice of the consumer. Their shopping experience does not differ in variety from an 'average' shopping experience where, "people enter a shop, compare the cost and appeal of the items on offer, check their wallet, then make a choice and pay at the counter" (Trentmann 2016, 522).

However, the practice of ethical/political choice or preference, (choice, synonymous with consumption), is where conforming practices differ to that of the normative. Here consumer practices are influenced by broader perspectives of the world, through additional information, either provided with the product/service itself or gained externally. This can influence the practice of the consumer to buycott certain products, brands, companies.

Buycotting is associated with the support of ethically preferable companies and products such as fair trade or organic produce, or those supporting a cause with consumers actively engaged in the marketplace. While buycotting could be seen as disruptive to the DEP in that it disrupts the *status quo* of 'mainstream' goods by bringing into question their own ethical values, many ethical products have become mainstream in their availability, and a major share of the DEP, as noted previously. By preferencing ethical products, a 'market opportunity' is provided that many businesses have taken advantage of, promoting and increasing consumption.

Rather than products with an ethical preference being resistant to the DEP, these products have been co-opted into the DEP. For example, the LOHAS industry (Lifestyles of Health and Sustainability) is a continuously growing consumer market in areas associated with food and nutrition; mind and body; buildings and energy; home life; transport and leisure and work and money (Mobium Group n.d.). While there are obvious benefits to the purchase of these products to their counterparts, consuming ethical goods at an increasing rate of consumption can counteract the benefits of the products themselves (Trentmann 2016; Crocker 2016).

Another form of product/service preference is boycotting, except in this case the product is avoided rather than preferred. Boycotting punishes unethical firms or products,

and consumers are disengaged from, rather than engaged with, the marketplace. This form of sustainable consumerism could be said to be more disruptive in its influence on the DEP, as individual products, companies/brands or whole product groups can be boycotted by a significant consumer grouping.

Brands such as Nike have been boycotted in the past due to their inappropriate (or even highly unethical) manufacturing practices in developing countries, and forced to rethink and change their practices (Birch 2012). However, as with buycotting, this practice of what could be argued a more sustainable consumer practice can be negated if a product/service is still purchased overall. While boycotting may assist in improving manufacture and production, like buycotting, it needs to be accompanied by a wider contribution and accountability to provide greater positive sustainable outcomes.

These 'guilt-free' practices of consumerism (or avoidance) can be seen to substitute one form of consumerist practice with another, *conforming* to the normative practices of consumerism, through product choice rather than more reflective approaches, resulting in sustaining the DEP. There is a breakdown here between the intention to practice consumerism in a more responsible manner, and the consequences of maintaining 'practice as usual' through the DEP.

I reflect here momentarily on consumer choice and its influences and the impact of decision making and place, on these choices. Behavioural economists provide two concepts for consumer behaviour that also impact on environmental protection – *choice architecture* and *libertarian paternalism* (Sunstein 2015). Choice architecture is a 'background' against which consumer decisions are made, and argues that consumers do not make decisions in a vacuum but that choice architecture is always present, greatly influencing decisions and outcomes. These include behaviours of inertia and procrastination, framing and presentation, social influences, probability and risk assessment and prevailing social norms.

Libertarian paternalism preserves freedom of choice but 'nudges' consumer decisions into a particular direction, by ameliorating the 'architecture' through informing choice, the creation of certain 'default rules' or 'active choices', increasing more salient information and promoting social norms through valued groups. Sunstein claims that such initiatives "can have large consequences for behaviour; consequences that are comparable to, and perhaps even larger than, those of more conventional economic instruments" (2015, 325).

A recent example of choice architecture and libertarian paternalism in Australia is the 2017/18 Australian Broadcasting Corporation's documentary series *War on Waste* (Meade 2017) (see Figure 17). This series used many of these tactics to successfully demonstrate the problems of waste, the decisions being made about various products outside of the consumers remit, the inert behaviour of consumers in reducing waste, framing the problems using provocative and easily understood visual props and comparing and contrasting social norms.

Figure 17: ABC War on Waste promotional poster using provocative imagery[43].

The series was such a success in prompting behaviour change (by highlighting the huge number of plastic single-use takeaway coffee cups thrown away each day) that the company *KeepCup* could not keep up with orders for their reusable coffee cups to replace takeaway cups (Catterall 2017). By providing visually salient information Trentmann, however, argues that while "this is a step in the right direction" (2016, 688), "the rise of consumption entailed greater choice, but it also involved new habits and conventions, and these were social and political outcomes, not the result of individual preferences" (Trentmann 2016, 688). Our lifestyles, he argues, are a consequence of the historical product of "social norms, expectations and arrangements" (Trentmann 2016, 688). Accountable consumerism also needs to create new habits and conventions supported by social and political outcomes.

These 'new' consumer habits and conventions Trentmann (2016) (and others) attribute to numerous issues related to negative sustainable impacts, and according to

[43] https://thegreenhubonline.com/2017/05/30/the-war-on-waste/

Verplanken and Roy (2015), create automatic behaviours through repetition, automaticity and context that impact on the ability to change behaviours into more sustainable practices. These practices of habit can be revealed in the design of modern shopping scapes through, for example, the allocation of car parking, the placement of product types within a supermarket or department store and behaviour triggers through context cues such as purchasing books at bookshops, rather than borrowing from a library.

The *KeepCup* example could also reflect this concern, as thousands of plastic (albeit reusable cups) have now been purchased, to replace the single-use items. The 'problem' is 'resolved' through another consumer purchase, relying on the consumer to also change their behaviours as they must now remember their reusable cup when purchasing a take-away coffee, find a way of carrying the cup with them (as clean and dirty after its use), maintain the cup for re-use (and if more than one coffee is purchased throughout the day this needs to be accomplished more than once), and maintain this cyclic behaviour in order to off-set the benefits of the take-away cups. Perhaps these new purchases just divert waste issues to other areas and increase other negative behaviours, such as excessive use of detergent and water when cleaning.

These behavioural understandings start to situate the dilemmas, the messiness that occurs within the practices of ethical/political consumerism and the influence of 'place' within which these decisions take place. There may be a predetermined preference for buycotting or boycotting products, but these determinations can be swayed by other considerations, and more spontaneous or conversely habitual[44] decisions that can be made at point of sale, a moment when many purchase decisions are made (Peattie 2015). Conversely, point of sale marketing/persuasion could impact on sustainably positive ethical choices such as restraining consumption (Peattie 2015). I therefore consider conforming ethical practices to be decisions that occur predominantly at the place of exchange and not necessarily practiced outside of the 'shopping scape' – the 'ethical' determination has been made at the point of exchange and life can go on as normal outside this – Tonkinwise's *akrasia* unable to align ethics with the practices of life (2004). There is an element of

[44] Verplanken and Roy (2015) discuss at length habitual consumerism and its impact on consumer behaviour as related to sustainable consumer practice.

confusion here, an overlapping of 'consumerism as normal' with the intentions of an ethical/political practice.

These *conforming* practices of buycotting and boycotting could therefore be said to provide an *efficient* response to sustainable consumerism – the practice of consumption has in part reduced the environmental impact of product choice but not through a lifestyle behavioural change. As the conforming practice of ethical/political takes place at the point of exchange, I am suggesting that persuasion and choice at point of sale are more likely to disrupt practices that are either 'pro' or 'anti' ethical consumerism, as this is the point at which these final ethical/political decisions are made. For this type of practice, could the spatial formats provide a place where choice is eliminated or minimised and the ethical dilemmas of choice therefore also reduced?

It is possible that conforming practices of ethical/political consumerism have the intentions of accountable consumerism through buycotting or boycotting, but these intentions can be persuaded otherwise through choice or marketing information at point of sale. Could austere or dystopian places of consumption be provided rather than a form of libertarian persuasion? Perhaps as consumers we have lost our right to choose; that choice has to be made for the consumer in order for these conforming practices to be considered accountable. Or can libertarian persuasion be manipulated in more subtle ways, such as through 'de-marketing' (Peattie 2015) methods to persuade a more ethical choice, thereby reducing consumption?

I return for a moment to the coffee cup ethical dilemma, where consumers are generally persuaded to boycott one-use paper cups and buycott reusable containers. Space can situate this ethical dilemma in the complexities of time and the container within which this hot drink is held. Addressing the container first, a life cycle analysis (LCA) study in Canada (CIRAIG & Recyc-Québec Québec n.d.) has shown that ceramic cups, when used within a café/restaurant more than 200 times, is the best solution for drinking coffee.[45] However ceramic cups cannot be 'taken away' from the place of purchase without financial costs to the owner and so normally require the user to be seated and served, taking time.

[45] This considered all life stages of the cup from resource acquisition, use to disposal, compared to reusable 'travel mugs' and paper cups. An important difference between the user owned mug is the use of commercial dishwashers in cafés/restaurants to reduce water consumption during use.

Time is therefore the second factor. The coffee is required to be drunk in a short space of time – a passing activity, an activity that happens in-between others. This has translated itself into the 'walking' coffee cup – a disposable cup with a plastic lid that can be drunk from while on the move. The need to be seated is not required. By reviewing these factors, space proposes an interstitial *spatial* change, rather than a *product* change that situates itself between the walking cup and the sit-down cup.

I am also reminded of the coffee 'bars' in Italy, where quick cups of coffee, traditionally served in small ceramic cups, can be obtained while remaining standing. These bars can be (and occasionally are) situated on the side of the 'walkways', in-between the pedestrian traffic and the seated customers. While this practice requires the behavioural change of some additional time while drinking the coffee, the requirement for behavioural change is not in fact as great as the reusable cups, as mentioned earlier. Choice is then made not through *product* but through *practice* within the space of time. The product remains the same, the choice is then determined through time – a seated longer experience or a short standing experience – a form of libertarian persuasion, while also reducing choice and the consumption of single-use coffee cups.

These examples demonstrate that the spaces of choice and time can directly affect not only consumer practice but the products themselves, through a spatial alternative. The disparity between the social norms of consumer practices within the DEP and the conforming practices of ethicalness, are most apparent at this point of exchange, where choice provides alternatives. An ethical 'slippage' can occur creating a wrangling of decision making, either conscious or unconscious, a space between the desires of choice and ethical/political accountability. Another alternative in reducing choice can be seen in the following example. *Unpackaged*[46] in London (see Figures 18 and 19), is a small shop that provides goods without the use of packaging – or at least, seeks to minimise packaging at every advantage. The shop is reminiscent of a nostalgic corner store. Products within the store have been unpacked, de-packaged and denuded of the branding and packaging that

[46] I personally visited Unpackaged in January 2010 but it has since closed down and reformed itself into a more supermarket format with Planet Organic in 2015 sourced 5/2/18.

confronts the consumer in the normative store of the DEP, where the consumer is often confronted with a complex array of products all similar in type but each vying for attention.

At point of sale, packaging plays a major role in this attention seeking. Toilet paper can be used as an example; every type of toilet paper does the same job, but the consumer in an average supermarket such as *Coles* or *Woolworths* in Australia is bombarded with different brands and varieties. By unpacking the product from the packaging, not only are there environmental benefits, but the product itself is left exposed for scrutiny, rather than the targeted marketing ploys provided through the DEP. The space of choice is 'uncovered' providing an alternative approach and, returning to the descriptions of ethical living at the beginning of this chapter, provides a new way of looking, a different appraisal of the products, a broader perspective.

Choice within this space can be provided in a manner that can be more engaging rather than a distraction or a persuasion purposefully created through packaging. Simple signs within *Unpackaged* (see Figure 21), for example, replace the marketing images of packaging. To gain more information on products, the consumer is obliged to ask the storekeeper, initiating a conversation. With curiosity and desire for knowledge, this can provide the consumer with perhaps more information than could have been provided on the side of a packet[47] and can be directed in line with the interests of both parties. This is now a two-way conversation, not a one-way provision of selected information from a box.

[47] Dependent on the knowledge of the storekeeper and their products.

Figure 18: L. Unpackaged London
Figure 19: R. Unpackaged London, measuring food

These aspects are important for conforming practices of ethical/political consumerism, where decisions are made at the point of exchange. Within this context, these coerced conversations can enable a more informed understanding of the choices available, as there is a direct interchange between the consumer and storekeeper concerning the product(s) – questions can be asked and answered or further research provided – alternatives nominated with a greater understanding of the needs of the consumer, through the conversation.

The unpacking of goods at *Unpackaged London* also provides an alternative relationship and connection between the consumer and the storekeeper. A relationship threshold of interstitial space, where within the DEP this relationship is largely cursory and brief, the relationship is more engaging. The storekeeper not only provides valuable information, but is also required to assist with the purchases being made. As the products are no longer pre-packaged, goods must be weighed, cut, counted, sorted and prepared so they can be taken out of the shop and carried by the consumer (see Figure 19). The consumer also has a responsibility here as they must bring containers and bags to store and carry the items and assist the storekeeper with the quantities and amounts they require.

The storekeeper can provide a more personalised service, by ordering in produce that may be out of stock, or obtain a particular item.

These familiar interactions between the storekeeper and the consumer help to create relationships that engage the consumer with their shopping experience, providing alternative perspectives, reflections on choice/decisions and ways of being that enable a more informed way of acting accordingly – a more ethically/politically informed approach to consumer practices. Here interstitial space intertwines the relationships between the consumer and the storekeeper, altering the relationship, beyond the 'server' and the 'servee', beyond a relationship of transaction only, collapsing the social norms of exchange behaviour within the DEP to one that more equally engages both parties.

This intertwining of relationships was also evident within *The ByeBuy! Shop*, where the engagement of storekeeper and the 'non-consuming' participant started to collapse, requalifying the relationships beyond that found within the DEP. The storekeeper here was required to assist in qualifying activities of the shop, such as showing how the Swap Shop worked, providing writing materials and assisting in writing the miniature histories for the products brought in for swapping (see Figure 20). She became involved with the activities of the shop, engaging with the participants as they discovered and uncovered different aspects of this space and what it offered. The roles of the storekeeper and participant were no longer only that of 'server' and 'servee,' as both became educators and students, mentors and mentees, experts and novices, entertainers and audience, conversationalists and listeners, workers and recreationalists.

The activities and people within the shop continuously changed and morphed; each day and each hour of the day different from the next. The collapsing and continuous changing of these relationships and the roles they typically played within the DEP, provided spaces for observation, reflection and actions, affording opportunities for accountable practices.

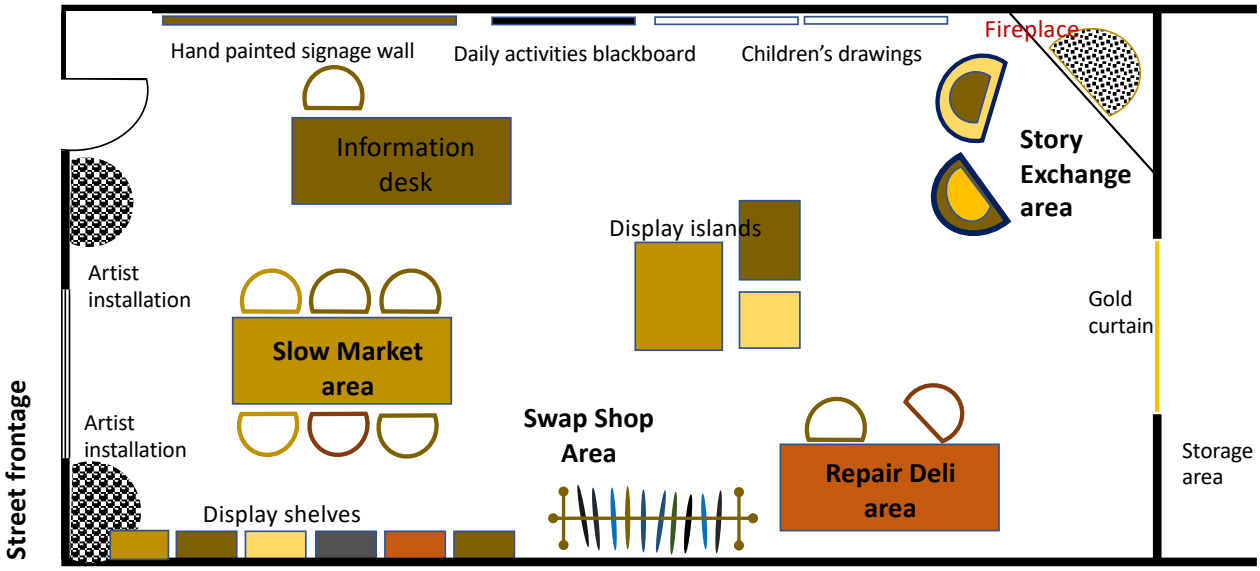


Figure 20: *The ByeBuy! Shop* Floor plan. (Note: Not to scale)

5.4.1 A folding of time

While there are many design aspects of Unpackaged that have created a particular experience in its inhabitation, it is the aspect of time which is also of interest. Not only are we 'taken back in time' to another era when this type of store was more common, but time is given back. There is no sense of urgency. The customer is invited to spend time; to browse, linger, consider, ponder the goods for sale. One is also invited to interact with the storekeeper, to discuss, question, gossip. There is a slowness in this space, a folding of time. It appears that time has been folded between the threshold of the present (the street) where the contemporary 'fastness' of life is folded and the 'slowness' of the past (the shop interior) – a past that for some is foreign and for others reminiscent of a childhood forgotten.

This folding of time creates a contrast from the 'outside' to the 'inside', transforming habitual perceptions of time within the DEP, where time is hurried and scarce. Once crossing this threshold, the consumer gets a sensation of time being slowed. There is no urgency or normative social practice to make decisions, purchase and leave, a space where time is appreciated through economic values. Time here is presented as a value to extend, to draw out, relax and linger. The spatial qualities reinforce this, without packaging the produce is contained and displayed through other means, such as open boxes containing

bulk food stuffs (grains, nuts and so on), through which the consumer must sort to satisfy their requirements (see Figure 21).

Figure 21: Unpackaged London, storage of produce without packaging

A long counter within *Unpackaged* (see Figure 18) provides space to not only display other produce but to also allow for the sorting of produce and the lingering of the consumer to engage in conversation with the storekeeper. Providing the space for the valuing of 'slow' time is important for the practices of conforming ethical/political consumerism, as this allows an opportunity for observation and consideration of future action.

The folding of time in this manner was also present within the *The ByeBuy! Shop*, where time for lingering, interacting, participating or just occupying the space was permitted. Providing for the slowing of time not only allowed people to interact with the activities within the shop, but also allowed people to interact with each other and gave permission to enact possession and occupation of the respective spaces. There were no time limits, no threat of being asked to move on because nothing was being bought, as happens within the DEP. Some people met for the first time in the shop, discussed issues or things they had learnt or found within, discovered new ways of doing things, and thought about issues. Some people just came in to be out of the cold (which was great too).

5.4.2 Austerity as a design tactic

Before I finish discussing conforming practices of ethical/political consumerism, I wish to put forward a more obtuse proposition: that of reducing choice completely to force an enactment of accountable consumerism. Problems of changing practices towards more sustainable forms of consumerism have been problematic over the decades, to say the least (McCann-Erikson World Group and UNEP 2002; Jackson 2005, 2006a; The Worldwatch Institute and Assadourian 2013). Perhaps there is no choice but to enforce these actions through more austere means. As Goodman *et .al*. suggest in *Retail Futures* (2007), choice editing will need to occur at some point in the future by the retail sector, if only to edit out the 'unsustainable' products. Reducing choice is not such a bad thing, even for the DEP.

While free choice is seen to be the cornerstone of liberal democracy, studies undertaken by Columbia and Stanford University researchers show that too much choice can be demotivating and debilitating (Paris 2010). When consumers are confronted with too many options, they find it harder to make a decision and this also applies to sustainable selections (Goodman *et al.* 2007). However, instead of conjuring up images of communist eastern bloc countries during the cold war with empty supermarket shelves, I suggest that conforming practices of ethical/political austerity has an aesthetic that lies in the space between desire and austerity; where although choice of product may be removed, desire of experience is added.

To start this exploration, I highlight the one-dish or single-meal restaurants that have become popular more recently in particularly developed countries (English 2012; Levin 2017)[48]. For example, *Out* in Tokyo serves only pasta and truffles with a glass of red wine, and the restaurant seats only 13. The owners claim it is reminiscent of a *haiku*, endless creativity with rules and restrictions (Levin 2017). While austere in its choice, it is not lacking in experience. A vending machine at the entrance allows consumers to order their 150 grams of fresh pasta with truffle shavings and red wine, and they are given a ticket to be seated at the semi-circular table (see Figure 22).

[48] By reducing the offerings at these restaurants food waste is also reduced (English 2012).

Figure 22: *Out*, Australian-run pasta bar in Tokyo[49]

The space itself is small but simply designed; providing an alternative ambience, a carefully selected and presented austerity, that engages the consumers of the truffles and pasta. The semi-circular table connects the consumers and the providers of the food, as well as providing the opportunity of connection between the consumers themselves. A simple material palette, monotone tan colouring and subdued lighting, gives a relaxed atmosphere and the music of Led Zeppelin plays in the background. The song is *In through the Out Door*, giving the name *Out*, to the restaurant. Space is presented as the elimination of choice but replaced with a unique experience. The negative has been filled with the positive; the gap provided through lack of choice has been filled, replaced by the experience.

Story Exchange in *The ByeBuy! Shop* also proffered a space of austerity and experience. Here, the consumption of a product was replaced with a story to fill an emotional gap that is so often fulfilled with the acquisition of a product. Space offered the ultimate lack of choice, nothing, and instead filled that gap with a story that provided the emotional connection missing from a newly acquired object. In this example, space was not only transient but transferrable, as the story could be repeated and told to others, the experience of space repeated for as long as the story existed. The story was a gift, that could never be used and keep on existing so long as it was passed on.

[49] https://www.goodfood.com.au/eat-out/just-open/australianrun-restaurant-serving-only-truffle-pasta-opens-in-tokyo-this-week-20170627-gwzoyo

There is a certain apathy in the conforming practices of ethical/political consumerism, where practices are confined to the point of exchange and do not necessarily filter into other activities within life. However, as I have discussed, there are opportunities presented through the interstitial spaces of choice, time and human relations that can support and ultimately perhaps even extend these practices further in the continuous exploration of the responsibility of self within the world, and intrinsic practices that help support this.

5.5 Challenging practices

While *conforming* ethical/political practices largely remain within the shopping experience itself, I consider *challenging* practices to be reflective and intrinsic practices that are developed through a broader perspective of the world and a greater responsibility to self within the world. As such, decisions of choice are more considered, involving in-depth research that reviews a wide range of concerns important for decision making. Buycotting practices require a knowledgeable understanding of issues, such as organic and 'free-trade' produce; boycotting involves why and what products/companies need to be avoided. Due to the *intrinsic* nature of challenging practices, these can be carried through into other aspects of life. Political stances are increased through practices, of anti-consumerism such as lobbying outside of the marketplace.

Anti-consumerism, the extreme end of boycotting, adopts an anti-capitalist consumer culture that is not only ambitious in the political values of ecological balance, social justice, global equity and democratic rights, but also for the problem of overconsumption. Boycotting, more than buycotting, can be viewed as a 'politics of anti-consumerism', a "political current informing, to various degrees, the actions of an array of organizations, networks and individuals" (Humphery 2013, 42–43). As such, decisions are not as easily (if at all) persuaded to change at point of sale like conforming practices.

Challenging practices are more closely related to my definition of accountable consumerism. Here the practices of ethical/political consumerism fall into another type of interstitial space, where practices still fall within the DEP but moral thinking is being pushed in resistance to the DEP. Decision-making can be complicated and time-consuming and in direct conflict with the aims of the practice (Lewis and Potter 2013; Littler 2013; Papaoikonomou 2013). For example, a choice between a locally made product and a

product from an international source using fair trade principles will cause a decision-making dilemma. The 'rules' do not necessarily provide the clarity to make complex decisions, as the ethical boundaries are fluid and malleable, changing and developing as consumers interrogate their understanding of the world, producing a 'fuzziness'.

Such conflicts have emphasised the need for readily available, radical transparency of information, in order to negotiate the rules in an endeavour to provide clarity and reduce this ambiguous space, rather than resisting the 'order' and clarity of the DEP. This has created critical and specific requirements for challenging practices and formed specific settings within the shopping scape.

The requirements concerned with buycotting and boycotting relate to ecological balance, social justice, global equity and democratic rights (Humphery 2013). Transparent information on product ingredients and materials, third-party accreditation for social (fair trade or child labour) and environmental (organic, Forest Stewardship Council certification - FSC) or other causes (no Genetic Modification – GM, no animal testing) and production processes (low or zero carbon, low-water, low toxicity), as well as corporate social responsibility (CSR), has become vital for making informed decisions.

These standards and rules are developed to limit challenging practices of consumerism and maintain a *status quo* within the bounds of the DEP. The DEP must keep on producing and consuming for its existence (Toffler 1981; Rifkin 2000; Migone 2007). By appropriating ethical/political consumerism as a 'product' within the DEP, the contesting of ethical products has been answered, without the need to change practices. It can therefore be said that many of the challenging practices of ethical/political consumerism are focussed on the end product; on the labels and brands that support the 'rules' of the DEP. However, through these challenging practices, normative practices are compelled to persevere in keeping well-informed of the challenges being presented, to remain competitive in a neoliberal capitalist market. Challenging practices therefore also require well-informed material sourced widely from trusted associates and friends, networks of like-minded people, workshops, associations, online and printed material (do Paço et al. 2013; Papaoikonomou 2013) to keep normative practices in check, continuing this fluidity this ebb and flow between the two paradigms, within the same space. A shopping centre in Sweden exemplifies this situation.

ReTuna Återbruksgalleria (see Figure 23), in Eskilstuna, claims to be the first recycling mall in the world, utilising the onsite recycling centre to distribute items to the shops in the mall who then choose what they want to repair, fix, convert and then sell (ReTuna n.d.). Its aim is to be a public educator on recycling, upcycling and reuse within the context of a 'regular shop' environment. As well as the shops, the mall also has events, workshops, lectures, theme days and the local community college has a one-year course on recycling and design.

Figure 23: ReTuna Återbruksgalleria, Sweden[50]

The mall is also proud of its business model which in 2016 made SEK 8.1 million (approx. AUD $1.2mil) in sales of recycled products. This mall has seemingly brought to fruition the needs of the challenging practices of ethical/political consumerism, but there is also something unsettling here.

The mall is predominantly concerned with buycotting – purchasing items that fit within the 'rules' of this practice. In this case predominantly reused and recycled items. (Although by shopping here there is also the practice of boycotting mainstream shopping malls). The items are first sorted at the point of discard by the people within the recycling

[50] https://www.retuna.se/media/1330/entre-uppifraan.jpg

centre. These are then distributed to the shops who make further judgements on their value. How are these decisions made – by what criteria? As the items are ultimately going to be sold it is likely that this sorting and judging is premised on the item's future saleability. It is easy to imagine that there would be questions being asked, such as how much time or cost will it take to repair this item or refurbish it into something new or alternative? how does this item 'fit' with others in the shop?; will this item sell?; is this something many people want?, and so on.

These judgement calls and decisions would be similar to those happening in production and manufacture, in order to create sales, except here the products are not being produced. The spaces provided for the shops appear the same as any other shopping mall – just by looking at the photos of the mall, it is only because we have been told this is a mall for reused and recycled products, that we know there is something different happening here.

Or is there? The visual spatial cues are the same as most other shopping malls, where consumers are induced to buy, to purchase, to consume. While the consuming practices here can be regarded as ethically sustainable, and the awareness and education of the benefits of purchasing recycled and reused products is laudable, the spatial environment does not question or change the practice of consumerism itself. Consumers, it appears, can continue to consume 'guilt free', without consideration as to how much. We return once again to the state of *akrasia*. The focus is on changing the product and not the practice.

The ByeBuy! Shop, through its *Swap Shop* activity, speculated on this dilemma of continuous consumerism. Here non-economic values were the focus of the product. The *Swap Shop* asked participants to bring any unwanted items that were in reasonable condition; that is, good enough to give to a friend. This was an item that was no longer of any value to them. Participants then wrote a short, written history of the item on a card (Figure 24) which described its initial value (that is, why it was originally purchased or received) and why it was no longer of any value. The card was then placed with the item. Participants could then choose another item to swap with the one they brought in. From the card left by the previous owner, the small history provided the values of the previous owner and on occasion these added value to the new owner. These included a set of teacups and saucers originally bought from the home town of the new owner and a pair of shoes that

had given the previous owner lots of joy dancing. There was no economic value placed on the swap – so a book could be swapped for a bike – it was the value placed on the items by the 'swappers' that was important.

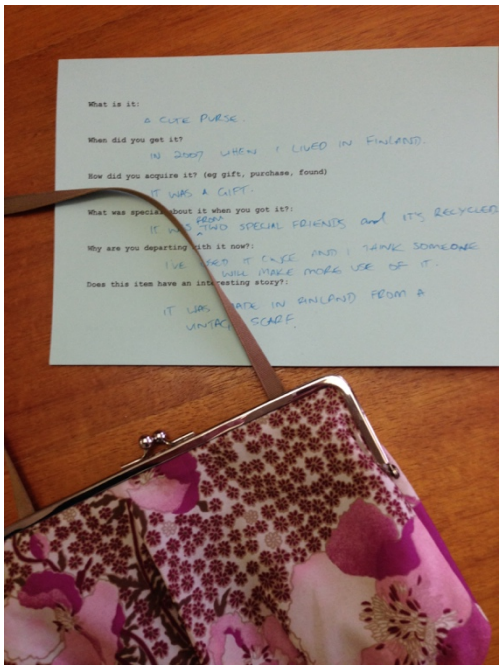


Figure 24: Swap Shop card

The *practice* speculated that the ambiguous space between consuming and consuming ethically became something 'other'. The participant needed to prepare before attending *The ByeBuy! Shop*. Many would-be participants needed to return later as they could not participate without something to swap. Decisions on what was available in the shop were made by the participant not by the shopkeeper or anyone else 'further up the line'. These decisions included deciding on what was no longer of value to them, so that they could participate in the 'purchase' or swapping of another product. Issues such as scale also had a part to play in this decision. The size and weight of the item, 'carriability' from place of origin to the shop, could the article be brought to the shop with the transport at hand or did another form of transport need to be used? Some people were unsure of the product's 'worth' and would ask the shopkeeper if their items were suitable for swapping. Subjective judgments were made not only by the participant, but on occasion also by the shopkeeper.

However, these judgements were not made on whether the item was saleable but in consideration of its possible value to someone else. These decisions and judgements started

to become the 'fuzziness' of an interstitial space between ethical and normative consumerism for some of the participants who wanted to ensure the swap was economically similar. The importance of value of the item was seen to be economic, not *intrinsic*. This judgement was at times difficult to make, but at others it was an important way for people to participate in the shop without judgement. For example, a bag of very worn children's clothes was brought into the shop for swapping. Should the swap be for each item of clothing or as a single item for the bag? Is each piece of clothing equal to the value of another single item?

Conversely, in another example a woman (obviously in need) wished to purchase two bowls but felt she had nothing of equal economic value to swap. When it was explained that this was not necessary, she was able to find a pen in her bag she did not need, to swap for the bowls. Even so, she still felt she needed to 'sell' the pen as being of worth to the shopkeeper – the strength of economic value is difficult to let go of.

The practices of consumerism within *The ByeBuy! Shop* performed through the opportunities, provided within the space of ethical consumerism speculate other practices of preparation, organisation, judgement and intrinsic value. Consumerism itself can be placed in a form of stasis through appreciating value as an *intrinsic* rather than *extrinsic* character of objects, and through direct swapping[51]. These practices can challenge or even disrupt the practices of consumerism within the DEP. For example, if the practice of swapping was applied to the Swedish mall, *ReTuna Återbruksgalleria*, through its connection with the recycling centre – that is, one item brought to the recycling item allowed the purchase of one item in the shopping mall – consumerism itself could be reduced and the challenge to the DEP strengthened. These practices therefore permit an equalisation of consumerism, based on non-economic value.

Challenging practices also include political practices, such as protests. In the following examples the store has been used as a sign of protest for ethical values associated with consumerism. I believe these examples construct the fuzziness of interstitial space between

[51] I wish to acknowledge here the inequality of stasis based on the starting point from which that stasis is taken. It would be unfair to say that people who have very little should not be able to grow their belongings to remain in a state of sustainable consumerism compared to another with enormous wealth who has considerable excess with which to swap. This paradox could also be said of developing or poorer countries with developed and wealthier countries.

the practice of ethical/political consumerism and place of exchange by directly using tactics of de-marketing and protest to highlight challenges to the DEP.

The *No Shop* store in London U.K. (Figures 25 and 26) and a small eyewear shop in Munich Germany (Figures 27 and 28), are examples of ways stores themselves can be used for making political statements. The *No Shop* store, designed by Thomas Matthews, was used to highlight *Friends of the Earth's* International Buy Nothing Day in 1997. A temporary installation over a period of four days, the store was aimed at attracting media attention by using the language of shopping, shop fronts, receipts, sales coupons and shopping bags to form the '*No Shop*' brand. The concept was to turn "consumerism on its head" (Matthews 1997) and to question consumer habits.

Figure 25: No Shop, Thomas Matthews 1997[52]

Figure 26: No Shop, Interior, Thomas Matthews 1997[53]

'Consumers' of *No Shop* were given a shopping bag of nothing except a receipt totalling zero and in the interior of the store shop posters were hung declaring familiar shopping rhetoric, such as 'final reductions' or sarcastic takes on the rhetoric such as 'you know you want it'. The interior walls were covered with images of empty shelves and a

[52] https://thomasmatthews.com/wp-content/uploads/2014/01/NOSHOP_entrance.jpg sourced 6/2/18
[53] http://www.studiomatthews.com/wp-content/uploads/2015/09/NoShop_StudioMatthews_05.jpeg sourced 6/2/18

lonely point of sale desk stood in the middle bereft of money (Matthews 1997). Now twenty years old, the ongoing potency of this installation is informative.

Here, the disruption and resilience to the DEP as a paradigm that provides value through consumerism is complete. It carries all of the symbolic indicators of the consumerist paradigm within the DEP without any of the benefits. The shop is empty, hollow and yet the symbols of consumerism remain, asking the viewer to reflect and question the need for rampant consumerism, which perhaps fills a hollow need. The boundaries of consumerism have been crossed and broken. An indistinct space has been exposed through this realisation. The occupation and interaction of the space no longer reflects the extant DEP. It symbolises the non-consumption aspiration of boycotting and makes fun of the consumer for a belief in the rhetoric of the DEP and consumerism.

Here the unsettling ambiguity of space has been realised, in a three-dimensional form that does not pretend to hide its real intent, of the pull of consumerism behind the cloak of ethics. All of the consumer norms have been stripped away, laid bare, and the familiar performance can no longer be enacted.

Another example is a window installation I saw while in Munich in 2010. Here an eyewear shop (unfortunately I have no record of the store name) selling eyeglasses was also using the shop window as a means for expressing some ethical and political points of view, which had nothing to do with spectacles *per se* (Figures 27 and 28).

Figure 27: Eyewear shop, 'Nein', Munich Germany 2010

Figure 28: Eyewear shop, 'Ja', Munich Germany, 2010

In ‘Nein’ (‘no’) acts of war, fast foods and alcohol are suggested as being unacceptable, while in ‘Ja’ (‘yes’), reading, time (presumably having more time) and physical fitness are suggested as being preferable. Hanging around these dioramas are eyeglasses, presumably on sale in the store. I found this a curious expression of political/ethical/moral points of view to find, not only in a shop window, but in an optical store. Here the space is entwined – political statements are combined with the sales of the commodity. Is this display combining eyeglasses with these dioramas asking the viewer to *see* the world differently, using the commodity as a symbol of the message being provided? As a window display it is situated spatially at the threshold of the shop, speculating a symbolism between consumer and citizen and the rights of both.

These acts of individual political self-expression are rare within a consumerist setting, one presumes because these views can polarise customers and prevent those who are not sympathetic to avoid taking their business there. While some stores will support a cause, such as gay pride or breast cancer, I found this to be a brave, curious, reflective and provocative act, that reveals how interstitial spaces may perform a conflict of values.

I am reminded of the Italian fashion label *Benetton*, which was made most famous by *Benetton’s* art director Oliviero Toscani in the 1990s for using controversial pictures to not only market its products but also bring world issues – such as AIDS, poverty, religion, race, incarceration – to the fore (Natividad 2017). The uncertain space here reveals the tension between the values of the company and its desire to expose social issues, combined with the marketing of their brand and product. Is the brand using their marketing capability and these controversial photographs to expose these issues or are the issues drawing attention to the brand? (see Figure 29)

Figure 29: Benetton clothing store window[54]

The space of the shop window and thresholds between the store interior and the external realm are used to expose an alternative to the normative display of commodities for sale. This intersection between the consumer and the place of exchange creates a space of desire through the interaction of the spectacle and the window shopper, the *flâneur*[55]. The desire of the commodity lies within this spectacle; there is an interaction and performance that occurs between the consumer and the desire. When this spectacle is broken, the desire is disrupted. In the examples of the Munich eyewear shop and *Bennetton* window the consumer is provided with an alternative: no longer an object of desire but an interaction of questioning and curiosity. The tension of space between desire and ethicalness has been exposed through the shop window, provoking discussion on the issues exposed.

This space of tension provides opportunities for political consumerism to take place within the spaces of traditional retail shopping, and to provoke discussion. These (few) retailers push agendas and highlight issues of consumerism itself, but can also focus on

[54] Photograph: Martin Bureau/AFP/Getty Images (Guardian Fashion 2011)

[55] The concept of the flâneur was first explored by Baudelaire In *The Painter of Modern Life*: a "… casual wanderer, observer and reporter of street-life …" and later used by Walter Benjamin in *The Arcades Project* to explore the impact of modern life on the human psyche (Seal 2013).

issues beyond consumerism, re-examining and reflecting on the values of 'life' issues with those of the short-term immediacy of consumerism. These actions are a critical component of challenging practices of ethical/political consumerism.

Challenging practices of ethical/political consumerism fall within an uncomfortable space, where the commitment of practice is strong through extensive research, and knowledge on the issues surrounding the ethics and politics of consumerism, while the practice remains within the confines of normative exchange within the DEP, and 'rules' of ethical/political consumerism, designed to co-opt these practices for marketing value. However, this ambiguity can reveal opportunities to support the practice of challenging practices of ethical/political consumerism within the DEP. With this in focus, challenging practices of ethical/political consumerism fall between efficient and resilient forms of sustainable consumerism. The practices associated with, in particular, buycotting are more efficient and in keeping with the extant DEP, while the practices associated moreso with boycotting, and other political followings, can be seen to be more resilient, pushing the boundaries of consumerism within the DEP.

5.6 Accountable practices

As the name suggests, *accountable* practices of ethical/political consumerism, rely on (w)holistic thinking and a way of being that encompasses accountable consumerism as a way of life, a way of being. Here the practices embody the definition of ethics: to observe, reflect and act accordingly as established at the start of this chapter.

Accountable practices are concerned with anti-consumption, consuming less, downshifting, the 'slow movement' and buying local produce. They are *intrinsic* practices, that seek a broadening of understanding, and a way of being, not solely focused on the end product. Amitai Etzioni's work on voluntary simplicity, shows accountable practices share similar principles:

> *… the choice out of free will (rather than being coerced by poverty, government austerity programs, or being imprisoned) to limit expenditures on consumer goods and services, and to cultivate nonmaterialistic sources of satisfaction and meaning* (2003, 7).

Accountable practices combine the habits of challenging practices and, to some extent, conforming practices; however, this grouping sits much further away from the

boundary of consumerism, resisting its pull as much as possible. With a continuous appraisal of the world, and reflection of the responsibility of self within that world, accountable consumerism seeks practices that are in accordance with a strong ethical/political belief system, while recognising a state of being that is continuously changing as it is lived, made and remade. To maintain control and be sure of the validity of the choices being made, many of the practices followed are completed by the consumers themselves or within a local community. This narrows complexity and assures an ethical boundary that is 'visible'. As such, many of the consumer practices are achieved within the household or in a close-knit community.

Using Papaoikonomov's (2013) concept of ethical simplification (a form of voluntary simplification similar to accountable practices), these practices include repairing, exchanging, making best use of items at hand rather than buying new or replacing, recycling, composting, reducing energy and water consumption, engaging in self production or pro-sumption such as edible gardens and making clothes (discussed in more detail in Chapter 7), and reducing packaging within retail environments by bringing own containers. These practices avoid and resist connections to normative retail environments. Other practices that are more engaged with the greater community or external to the household include involvement in re-giving networks and second-hand markets/exchanges, accessing exchange and loan markets, gifting items that are no longer needed or in excess such as homegrown food, buying second-hand from traditional retail outlets and replacing disposable items with reusable ones (discussed in Chapters 6 and 7).

Humphery (2013) notes that anti-consumerism (which I am considering here as an accountable consumer practice) emphasises a *lifestyle* choice, compared with an ethical *consumer* choice of the other (conforming and challenging practices). Accountable practices are largely 'resilient disruptors'; disrupting the current DEP through non-consumption approaches such as self-repair, gifting, swapping and sharing; the support of political and ethical movements and communities; and instigating socio-political transformations that focus on the health of people, animals and the planet over consumption.

Accountable practices work in a space that is largely isolated from the DEP and are reliant on rhizomatic practices of self-reliance or close community connections within. Where normative consumerism is apparent, this is supported by extremes of buycotting and

boycotting, which temporarily break the disconnection of the space, forming tentative, delicate connecting tendrils that touch the DEP, cautiously, so as not to be drawn from the safety of the space that cocoons them.

These connections are remindful of Deleuze and Guattari's (1987) rhizome metaphor and are critical for accountable practices as it is this network the practice relies on for information, not only related to buycotting and boycotting but also in relation to heirloom knowledge required for self-reliance techniques and practices. As accountable practices are drawn to confine their practices within local areas, they are situated in spaces rhizomatically distributed between various communities, connected *via* tendrils of information and support. These tendrils are often temporary as the continuously changing state of being of the ethical life is lived, made and remade, and the tendrils grow and wither as these states change. The Transition Towns movement provides a valuable insight here.

5.6.1 Transition Towns

The Transition Towns movement was established to evolve towns into a self-sufficient and resilient future, post-peak oil, with an alternative way of organising the economy, reducing reliance on fossil fuels and steering away from a capitalist system (Scott-Cato and Hillier 2010; Phil Connors and Peter McDonald 2011). This transition to self-sufficiency includes farming, medicine and health, education, economy, transport and energy sectors (Phil Connors and Peter McDonald 2011). By default, this will also impact on normative shopping scapes, the spaces for exchange. The importance of resilience is key to the movement, aiming to create stronger, coherent and more resilient communities and respond to any 'shocks' without fragmenting (Scott-Cato and Hillier 2010). The first of these towns (2006) is Totnes in Devon UK. Since then the movement has developed rhizomatically across the world, and by September 2013 there were 1130 initiatives, registered in 43 countries ('Transition Town' 2018).

The spread of the Transition Town movement resonates with Deleuze and Guattari's (1987) rhizome metaphor, but the metaphor is also useful in explaining the resilience of the movement through the sharing of information between the towns and other Transitioners, through the Transition Network (Scott-Cato and Hillier 2010). These tendrils, connecting the participants of Transitions Towns through their websites, blogs and open-access wikis, allow

Transitioners to share ideas and information, not only locally, but across countries and the globe.

While these tendrils may provide a 'weakness' through what Deleuze and Guattari call 'rupturing', these ruptures within a rhizome "will start up again on one of its old lines, or on new lines" (1987, 9), providing the resilience of the Transition Towns movement. These rhizomatic connections have also taken the concept beyond the movement itself, creating new rhizomatic tendrils, connecting with the *Soil Association,* for example, to provide information on Transition farming (Scott-Cato and Hillier 2010) and the Circular Economy movement which has developed concepts from Transition Towns, such as self-sufficiency and energy resilience (Ellen MacArthur Foundation 2007). Conversely, Transition Towns has used the principles of the Circular Economy to assist with its aim of being self-sufficient.

These concepts of self-sufficiency and resilience within Transition Towns increases the need for skills and knowledge in particular growing and making. The practices of self-sufficiency impact on consumerism largely through boycotting; however, tools and materials for these acts of self-sufficiency may still be required to be exchanged within a more 'open' market. While sharing, gifting and commoning (the practice of 'the Commons', discussed in Chapter 6) can take up much of this requirement, the tendrils of connection to more normative places of exchange are also required. However, these places of exchange for the pursuit of accountable practices of consumption as with Transition Towns, require the careful ethical/political selection and discernment to address the challenging practices of ethical/political consumerism.

The practices of self-sufficiency also require alternative spaces. Some of these can be 'in-house' for the practices of household and individual care, such as clothes making, food storage and preparation, while others require the engagement of a larger community. For practices, such as more complicated repairing where the skills and knowledge of the 'collective' may be required, or spaces for the collection, preparation and distribution of food is undertaken at a larger local scale. These types of spaces either boycott the normative practices within the DEP, such as disposal and replacement instead of repair or the spaces themselves, such as supermarket chains for the purchase of groceries, instead of growing food for the self or the community.

I have also noted that accountable practices include acts of 'activism'. I view this as a form of spatial important for the practices of accountable consumerism as this can be where acts of resilience create social agencies of significant change. Acts of activism and guerrilla activities were popular in the 1960s and 70s, where public acts of resistance in urban settings took place (an activity which is, interestingly, becoming again more commonplace). Lee Stickells addresses this resurgence of interest in what he terms 'social architecture', a concept first proposed by Henri Lefebvre in the late 1960s with his provocation for 'citizens' to take up the call to use the public domain (both in terms of occupation and appropriation) (in Stickells 2011). A connection can be drawn between social architecture and social agency, where both seek to respond to a normative context through resilience established by the DEP.

5.6.2 Guerrilla actions

Urban guerrilla actions seek to "better understand the everyday and not-so-everyday making of public space that defies the conventional rules, regulations and wisdom" (Hou 2010). Art practices, social theory and urban installation, architects and interiorists (Attiwill 2011) have all engaged in these 'on-the-ground' activities and created a range of unorthodox urban practices. Some past events relevant to the uptake of sustainable consumerism include 'critical mass' initiatives, such as the occupation of streets at peak hour with bicycles, or spontaneous plantings and harvestings such as 'guerrilla gardening' in New York (Hou 2010). Guerrilla actions provide a performative means to assert and generate a public consciousness. To illustrate this, I highlight an act of urban guerrilla-ism, *Guerrilla Picnic*, enacted by myself and a colleague (Jen Smit) with other colleagues, in seeking to explore the quasi-public space of a neighbourhood shopping centre, in Launceston, Tasmania (Smit and Máté 2015).

First, I digress for a moment in order to explain 'quasi-public'. This indeterminate space between public and private spaces within shopping centres, or quasi-public space (the indeterminate *publicness* of private space), can impact on the liberty offered to citizens to enact community rituals or behaviours within specific shopping spaces (Gleeson 2006; Németh 2009). At stake here is the democratic right to access, act and be safe within this 'new' public realm: how does or can one inhabit this space to provide an alternative? It is argued that the private ownership of a public space creates an authoritarian use of these

civic spaces, the users acting as passive, obedient subjects, reducing their ability to act as 'true' citizens (Voyce 2006). Such theories promote a fixed rather than fluid idea of these spaces, and tend to focus on how they are *perceived* to operate rather than *how they are actually experienced* (Tyndall 2010). Tyndall further suggests that a focus on the privatisation of urban spaces has, "left the social in the shopping mall largely unwritten and closed off to opportunities to re-imagine and re-engage such spaces with a more progressive public ethic" (2010); that is, opportunities that present themselves through the space on offer.

By holding a guerrilla picnic in a shopping centre (see Figures 30 and 31), we questioned allowable public behaviours by performing a non-commercial public activity, within this quasi-public space. Through the introduction of temporary interior 'props' (picnic blankets, crockery and napkins) we appropriated this unseen quasi space, and addressed an 'availability' that has been hitherto concealed through rules and regulations on how these spaces can be appropriated and thereby shifting social relations in new and productive ways. By introducing small props and elements into this space, opportunities were created for interactivity and engagement that could break habits and conventions, and allow for events that challenge normative states and activities provoking surprise, curiosity even embarrassment.

Figure 30: L. Guerrilla Picnic, joined by other consumers[56]

Figure 31: R. Guerrilla Picnic, the author and other picnickers[57]

In this small act of activism, the guerrilla picnic was a mechanism to engage in this unpermitted space and spatial disruptions, enacting shifts in social relations within the shopping centre interior, provoking a questioning of the normative states currently provided. Provocations hidden within space introduce lines of thought of the 'other', of possible alternatives that, when provoked through these guerrilla acts, linger in thoughts and discussions, carried along a rhizome of connections and storytelling.

While the conditions of the rhizome can on the one hand weaken the practices of accountable consumerism (by not having the strength of power of a more tree-like approach, such as the DEP) they are also best able to resist it. The rhizomatic nature of accountable consumerism ensures alliances through unlimited connections, new offshoots and tendrils of the rhizome constantly being lived, made and remade ensuring co-option difficult, producing a more resilient system. Conforming and challenging practices remain more closely connected with the DEP, providing a more efficient response to

[56] Photo: Nick Tantaro
[57] Photo: Nick Tantaro

ethical/political consumerism, permitting co-option at certain levels. All of these practices use the varieties of space to provoke alternative spatial solutions and support the continuously changing practices of sustainable consumerism as they are lived, made and remade.

5.6.3 Activism and resilience

Activism can be a form of resistance to the *status quo*. Activism forms an important aspect for not only buycotting and boycotting for ethical/political consumerism but is critical for bringing issues to the fore and alerting people to alternative ways of looking at the world outside of the normative. While campaigns of activism may happen over an extended period of time, the actions associated with these campaigns are normally temporary in nature.

5.7 Efficient and resilient consumerism: impacts on spatial understanding

In Section 5.3 I identified the differences between certain major practices of ethical/political/accountable consumerism, as being conforming, challenging and accountable. These explanations provide useful information to further understand current places of sustainable consumer exchange and to contemplate how delving into the spaces that separate the practices of sustainable consumerism and places of normative consumerism may provide alternative spatial speculations. These varieties of space have appeared through this discussion as hidden places of opportunities and potentials guised as time, choice, human relationships, thresholds, gap fillers, fuzziness, curiosity, desire, tension, disconnection and separation, cocooning, activism, the quasi-public and active provocations.

These different practices of sustainable consumerism can be approached as either efficient or resilient. Conforming, and for the most part challenging ethical / political / accountable practices can be said to be *efficient* forms of sustainable consumerism. Returning to Hobson's (2013) definition, these practices address the improvement of material, social and institutional efficiency through production and consumption while maintaining economic growth and improving socioecological health. Interventions are usually voluntary and multiscale, using technological innovations to provide efficiencies; whereas some of the challenging (predominantly boycotting practices) and all accountable

practices can be viewed as *resilient* forms of sustainable consumerism. Here, growth and 'the economy' have been displaced by non-consumption practices coupled with multilevel socio-political transformations that provide for healthy communities not reliant on consumerism. These practices are usually performed through diverse grassroots movements and communities, requiring an ontological displacement of growth and the economy within modernity. These efficient and resilient practices of ethical / political / accountable consumerism influence their spatial inhabitations in varying ways.

5.7.1 Efficient sustainable consumer practice and spaces

Conforming practices, I noted earlier, rely predominantly on product choice at point of exchange, rather than a lifestyle behavioural change. Challenging practices are more reflective and *intrinsic* developed through a broader perspective of the world and a greater responsibility to self. As such, decisions of choice are more considered, involving in-depth research, but still remain largely within the confines of the DEP. These *efficient* adaptors of sustainable consumerism are situated in more 'normative' retail forms where the retail space is consistent with most forms of modern retail outlets, directly related to their need to remain economically viable.

The ethical practices of consumerism are not being questioned within these spaces of exchange; indeed, these stores remain "consummate spaces for capitalism …" (Clarke 2010, 57). However, the ethics of *what* is being consumed and the relationship and decision making between the consumer and the product are brought together by *place*. These places of exchange reconfirm an *efficient* approach to sustainable consumerism through, I will argue, the familiar and the aesthetic. The *familiar* places the consumer in the same exchange setting, a space for consumerism. The *aesthetic* provides the association with ethical / political / accountable consumerism, a space that provides 'less guilty' consumerism, with ethically appropriate products and a more considered social engagement. These two factors may be seen together or separately.

As a point of difference, 'eco' products and stores are 'marketed' to attract the so-called 'eco consumer' and in so doing offer an 'eco'-aesthetic in the design of the store and its products. Empirical research by Pecoraro and Uusitalo (2014) supports the importance of different spatial styles to reflect not only the values of the store, but the values of the

consumer. This can be designed through the atmosphere created by the sales people, the décor as well as the display of products and services. Through the use of natural, recycled, re-used and upcycled materials and store furniture, a particular aesthetic is formed to provide the eco-aesthetic.

These features can be seen in *Unverpackt*, Berlin (see Figures 32 and 33) where a particular haphazard or eclectic style of recycled, reused, natural and upcycled materials and store furniture dominates as well, as the style of the sales people themselves. I previously discussed the *Unpackaged* Store in London (Figure 18). This also reflects this type of aesthetic with a dominance of reused materials and store furniture, providing a nostalgic appeal. The use of nostalgia, according to Pecoraro and Uusitalo, can be an important aspect in reflecting the values of an 'eco' store.

Figure 32: Original Unverpackt - Interior, Berlin[58]

[58] https://original-unverpackt.de/presse/ sourced 5/2/18

Figure 33: Original Unverpackt - Exterior, Berlin[59]

These aesthetic traits provide an expectation when entering these stores, synonymous with trust and honesty, important values for the ethical/political/accountable consumer (Pecoraro and Uusitalo 2014).

However, this style can be co-opted by others to provide the same intention, whether or not the commodities of the store also reflect these values, as is echoed in this quote from Trend Hunter:

> ***Upcycled Retail*****:** *Retailers turn to recycled materials to update in-store aesthetics*. *Implications - Retailers are updating in-store aesthetics with recycled or industrial materials. This approach is not only a cost-effective way to continually stay relevant; it also offers an edgier aesthetic that appeals to younger, eco-conscious consumers* (Trend Hunter n.d.).

This use of eco-aesthetics as a style, rather than a way of reflecting true values, can create an aesthetic 'greenwashing' affect (Owen 2006), as it dominates the fashion trending industry of retail. This style of an 'eco-aesthetic', established initially to differentiate and

[59] https://original-unverpackt.de/presse/ sourced 5/2/18

support an alternative value system, can itself be normalised and adapted into the DEP as stores incorporate the style into the framework of consumption and profit making (Daskalaki and Mould 2013), often negating the principles initially established. This normalising of disruptive tactics is discussed in Chapter 8.

Another way in which efficient sustainable consumerism is presented in the retail space is by folding the familiarity of spaces such as supermarkets and shopping centres with the perhaps more unfamiliar recycled and reused products, such as *ReTuna Återbruksgalleria,* Sweden; or inhabiting one familiar space with another such as cafés/restaurants within supermarkets such as *Whole Foods Market*, Austin Texas (discussion following). *ReTuna*, as discussed, provides an alternative product – in this case recycled and upcycled items – within a familiar space, the shopping centre.

The questioning of consumption remains normalised within the recognised space of the shopping centre typology. As the consumer is familiar with this space, they already know how to perform. It is a space for shopping, for consuming. As when inhabiting a church, for example, one knows how to perform; so too are the cognitive memories triggered within the shopping centre, that is, one goes shopping. Efficient forms of sustainable consumerism rely on continued economic growth alongside improving material efficiency – *ReTuna* provides this in an exemplary form.

The second example is the *Whole Foods Market*, store in Austin, Texas (Figures 34, 35 and 36) which provides organic and sustainably managed food (and some other products) with the inclusion of in-store restaurants and cafés, demonstrating how to prepare healthy meals using these products. On visiting the *Whole Foods Market*, there is a notable difference in atmosphere and experience compared with 'traditional' supermarkets. The organic and sustainably-sourced food has been labelled according to its origins, providing explanatory information on how it has been farmed or produced while the demonstration kitchens and cafés permeate through the store, breaking up the strict and clinical format of the traditional supermarket typology.

Figure 34: L. Whole Foods Market, in-house café, Austin Texas
Figure 35: R. Whole Foods Market, fruit and vegetable section, Austin Texas

Figure 36: Whole Foods Market, food signage, Austin Texas

Using these familiar typologies (supermarket, café, restaurant, demonstrations) in a unique way supports the 'alternative' within the store. From the exterior there is no expectation that there is anything significantly different until entering the space, where the consumer is immediately greeted with sun streaming through full height glazing, and diners enjoying in-house food and drinks. It is from this point that the supermarket 'of old' is not the familiar space of rows of checkouts and food aisles one would expect, and there is further anticipation of what lies ahead. Unlike *ReTuna*, there is a significant difference in

how one inhabits and performs in this space in comparison with the average supermarket store, through this amalgamation of typologies.

Conversely, like *ReTuna* this combination of familiar forms of shopping scapes is still reliant on economic growth. In fact, the *Whole Foods Market* chain is not only spread across the U.S.A. but also exists in London and Canada, where the same stylistic formula is repeated. In 2010, when I visited the Austin and London stores, this was a unique concept in supermarket design that has now been co-opted by other supermarket chains, such as *Woolworths* in Australia, that has placed cafés in the entries of some of the new stores (much like the McDonalds McCafé model).

Another form of familiarity co-opted by the *Whole Foods Store* is the provision of information concerning many aspects of its ethos in the form of commonly recognisable store placards and signs, to promote building materials and technologies used for the store fitout, to supporting local and international environmental and social causes. This form of information concerning food origins is now popular in many supermarkets throughout developed countries, including some supermarket chains in Australia (such as *Woolworths*) and reveals how the importance of ethical information is increasingly becoming co-opted into the DEP and 'normalised' as another set of products on offer.

Using the 'familiar' provides an interstitial space for ethical / political / accountable consumerism – it is able to traverse normative forms of shopping scapes with 'alternative' products, folding and joining the two together. A tension can rise from this folding, where the desire to purchase 'ethically' is brought together within a space that entices consumerism. Is the practice of ethical consumerism to purchase an ethically produced product or to resist consumption all together? Can one purchase more because of the ethical standing of the product or with less guilt as to the consequences of purchasing at all? Through this tension, these interstitial spaces can expose the hidden ethical dilemmas of the very act of consumption itself. What are the real consequences of having an entire shopping centre filled with recycled and reused products? What are the impacts of an organic food supermarket chain that traverses the world?

It is evident in efficient forms of existing sustainable consumerism that co-opting is occurring across both paradigms. In sustainable practices of consumerism, the success of familiar shopping scape typologies is co-opted to provide a recognisable space of

consumerism to support the continuation of economic growth, as seen in *ReTuna* and *Whole Foods Markets* but can also be used to differentiate from the norm, as in *Whole Foods Markets*. Whereas normative shopping scapes are watching and learning from sustainable practices, co-opting their successes such as the eco-aesthetics of *Unverpackt* and *Unpackaged* and the combination of typologies in *Whole Foods Markets*. It is likely, therefore, that efficient forms of sustainable consumerism will continue to adapt through this amalgamation and co-option, and both need to succeed within a paradigm that seeks economic growth alongside material, social and institutional efficiency.

5.7.2 Resilient sustainable consumer practices and spaces

Some challenging and most accountable practices of ethical/political/accountable consumerism predominantly either challenge the dominant economic paradigm (DEP) and/or are displaced from it. These practices are primarily inherently *intrinsic* and for the most part require lifestyle behavioural changes, which can be taken to the extreme, as discussed. These practices are largely non-consumptive and, as such, many of the practices occur outside the normative retail hegemony. Here, the ethical practices of consumerism *are* being questioned *with* the ethics of *what* is being exchanged.

The current focus of economic growth is questioned, even displaced with non-consumption-based practices. There is also a strong level of importance placed on social connections and agency, relational and co-operative practices which look to non-consumption-based forms of healthy communities, initiated through diverse grassroots movements. These places of exchange can be said to be synonymous with *resilient* practices of sustainable consumerism through, I will argue, their rhizomatic nature (continuous state of change, resistance to the DEP, strong relational and co-operative practices) and acts of activism.

5.7.2.1 Rhizomes and resilience

The rhizome is inherently emancipatory, liberated from the hierarchical structures of the arborescence of tree-like structures, in that:

> *Rhizomes … are non-hierarchical, horizontal multiplicities that cannot be subsumed within a unified structure, whose components form random, unregulated networks in which any element may be connected with any other elements* (Bogue 1989, 107).

Rhizomatic structures are therefore inherently resilient; their tendrils (although separate) are connected, and a "rhizome ceaselessly establishes connections between semiotic chains, organizations of power, and circumstances relative to the arts, sciences, and social struggles" (Deleuze and Guattari 1987, 6).

Yet, destroying one part of the rhizome only allows another part to flourish or a new tendril to start, and as such, a rhizome "… may be broken, shattered at a given spot, but it will start up again on one of its old lines, or on new lines" (Deleuze and Guattari 1987, 8). The practices of accountable consumerism, through their establishment from grass-roots beginnings and displacement from the DEP, develop in a rhizomatic form. I have used Transition Towns as an example that demonstrates this type of behaviour and growth. The strength of the connections, the relational and co-operative practice not only between 'Transitioners' within their own town, but between the towns, is of fundamental importance to its success.

As noted, once the 'rhizome' has been established, a disruption or fracture to this structure, does not destroy the whole. So, if a citizen leaves a Transition Town, the rhizomatic structure does not fail and if a town leaves the Transition Town movement, the movement is not taken down with it, and *vice versa*. The starting phase is where the rhizomatic structure is at its most vulnerable, as it is still 'arborescent' in nature and can be destroyed as a single entity, without the strength of its connections. These characteristics enable accountable practices to be resilient to the DEP. Like plant rhizomes, they can exist 'underground' through the grass-roots movements, not requiring to be part of the 'main' players above ground; moving, growing, dying, as changing states of being – living, making and remaking themselves.

Spatially, this allows accountable practices of consumerism to exist anywhere – their place within the hegemony of shopping scapes is no longer relevant – they can be liberated from this retail institution. These spaces can be permanent or temporary, and can exist in the normative shopping scapes or away from them. As the aim for accountable practices of consumerism is different to those of neoliberal practices – there is no need for economic

values of products and their profits – the experience of the space and the consumers can be liberated from the hegemony of normative shopping scape experiences[60].

I find this idea of the temporal an interesting one. The ability for the spaces of accountable practices to be temporal allows these practices to come and go as required. Their temporal condition does not require them to 'perform' as their more permanent counterparts in the neoliberal economy. Once the 'service' is no longer required, it is closed down or moved on for another to take its place. This temporal nature uncovers a further space, a space that uses impermanence to provide a spatial opportunity that can be occupied virtually of physically, for seconds or weeks. It is difficult to 'catch' something when it is continuously moving, changing, adapting to its circumstances, giving these temporal forms resilience. A more recent retail type, the 'pop-up shop,' reflects this temporality from within the DEP as a resistance (and marketing tactic) to the permanence of normative retail outlets, but also provides an interesting model for accountable practices.

Pop-up shops are a phenomenon that started around 2003/2004 (Trendwatching.com 2004) with retailers using the fast-paced temporary nature of the store to reflect the same temporality occurring in fashion and the desire for consumers constantly needing to find the 'new'. One of the first pop-up shops was for *Commes de Garçons* 'Guerrilla Store' in 2004.[61] (Figure 37 shows a similar *Commes de Garçons* 'Guerrilla Store' in Warsaw)

Figure 37: *Commes de Garçons* 'Guerrilla Store' in Warsaw[62]

[60] Here I am basing my concepts on those of (Petrescu 2013)
[61] Designed by Christia Weinecke
[62] http://retaildesignblog.net/2012/01/29/comme-des-garcons-guerilla-store-warsaw/

Held in an abandoned bookshop in West Berlin, the store used 'underground advertising' on the internet and B&W posters for promotion and materials from either disused or derelict buildings or those that could be quickly dismantled, allowing the store to deconstruct as quickly as its clothes were sold (Crewe 2008). Crewe also notes this "offers a very different vision of future retail based on temporality, pace and underground knowledge to the dazzling flagship store version of retailing" (Crewe 2008, 103). Pop-up shops are now a global phenomenon, utilising their usually inexpensive infrastructure to launch new products, sell off old stock or generally create brand awareness. However, they also offer ways forward that support the practices of accountable consumerism.

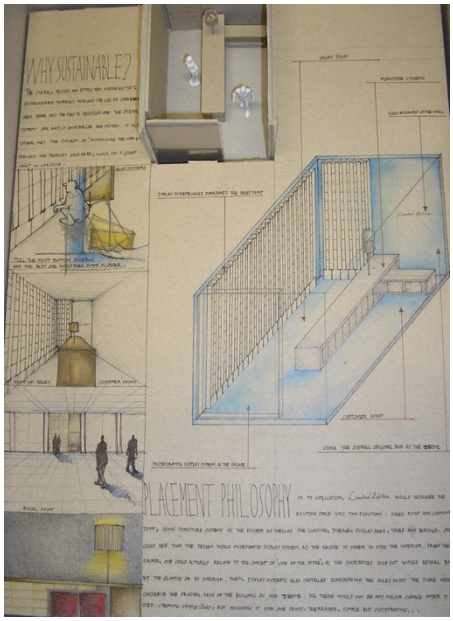
To illustrate these points and speculate further on the possibilities and opportunities offered, I will first use two examples of undergraduate interior student work, produced as part of a six-week Design Studio, *Green Shoes*, in the Interior Architecture program at the University of New South Wales[63], and second, I will re-examine *The ByeBuy! Shop*.

The 'Green Shoes' project (Figures 38 and 39) asked students to address the sustainable (social and ecological) issues facing the retail sector for the design of a shoe store chain of their choice or making. From this brief each student designed a retail interior, which could significantly reduce its environmental impact throughout its life cycle and/or improve its social/cultural interaction with local communities.

Frans Tamasoleng (Figure 38) utilised vacant spaces to inhabit, as the shoes for sale were 'Limited Edition'; that is, one of a kind, the only variation being shoe size, therefore not requiring a permanent place of sale, and once the shoes were sold the shop closed, moved onto to the next 'site' for the next 'Limited Edition' shoe. To maximise the impermanent nature of the outlet, everything placed inside was temporary and either reusable (for the next 'Limited Edition'), fully recyclable or biodegradable or both (Máté 2008). This project takes a nomadic approach to consumerism – only setting up shop if there is abundance. Once that abundance is exhausted, it waits for the next 'crop' and sets up again, wherever is available. Working with abundance (whether crops or products) as it

[63] I was the lecturer for this design studio, while working as Senior Lecturer at UNSW. I devised the project outline and worked directly with the students on this assessment task.

ebbs and flows is a part of the practice of accountable consumerism; needing to make the most of these occurrences as they happen.



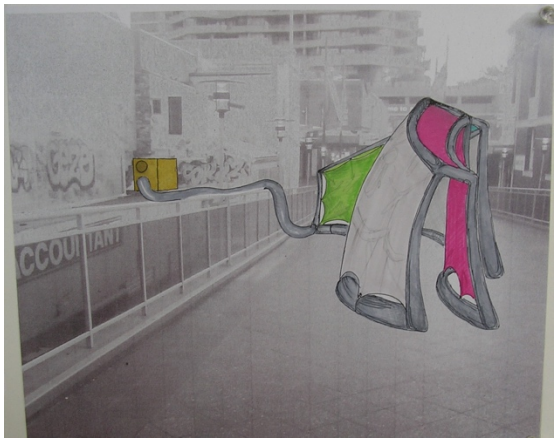


Figure 38: L. The Green Shoes project by Frans Tamasoleng

Figure 39: R. The Green Shoes project by Marlina Prasetia

This type of temporary solution can provide an answer without the responsibility of needing to continually 'stock' a permanent space, and keeps functioning even during times of scarcity. This allows the spatial exchange to be situated where and when needed. The valuing of abundance, rather than scarcity (the values of capitalist economic systems), relates to the concept of resilient sustainable consumerism (discussed in Section 4.8), reducing the competitiveness of scarcity in increasing prices and therefore growth.

Another student decided to go outside the paradigm of a retail store as an environment within a building and looked at how we shopped and traded in market environments. The concept was to have a structure that could be set up in any external environment, could be erected and dismantled easily and provided an atmosphere of social trade or market – one which had a life at night as well as during the day and could give something back to the community at large. Marlina Prasetia decided an inflatable structure was the answer and one which also used a minimal amount of materials (see Figure 39).

At night, the structure could be used for social gatherings and/or safe places for homeless people to sleep. It has a life beyond its daily function; a life which can change with

the needs of the local community or be rolled up and moved on to new places, new people, new adventures – much like the traders of the past, bringing stories of places not yet seen. Its life extends beyond the mall, beyond the '9 – 5', beyond the constant exchange of money, goods and packaging to another realm – it can escape!

Confining retail activities to the shopping mall, the shopping centre or the shopping strip, can limit possibilities to a singular function, consumerism. Even if social activities, such as cinemas, cafés and restaurants (as discussed in Chapter 3, Section 3.5), are included in these spaces, they still require consumption of products or an activity or both. If the physical realms which confine retail were abandoned and replaced with commoning (Chapter 7), adaptable ones, I believe the singular functions of retail could also be freed; expanding and growing to the needs of the community. Instead of stagnant buildings which are abandoned and shuttered at night (evening ghost towns of daily activity providing stoops for cold and weary street dwellers), they become nightly social meeting scenes in one area and retail outlets during the day. In the next town or suburb, the same structure becomes a workshop for making and fixing and at night a noodle market or soup kitchen for those 'doing it hard'.

The rhizomatic nature of these unattached and easily transportable structures allows each community to decide how the structure is to be used that best suits their needs; it is not bound to the permanency of normative shopping scapes. While operating as a place for exchange during the day, at night it can provide ways for communities to offer more, in particular to those on the margins of societies. These spaces is able to slip into the marginal areas of societies, providing places of inclusion from those that are more exclusive and excluding, including current shopping scapes.

In Section 5.6.2 I discussed the quasi-public realms of shopping scapes, where behaviours can be restrictive and limited to the activities of shopping. Youth and the un/der-employed, for example, can be excluded from what could be safe public havens for social activities and gatherings, if consumerism is not included. This marginalised space, where people exist between consumerism and non-consumerism, creates an opportunity for new spaces, for the consumers with the non-consumers.

Scott-Cato and Hillier (2010) discuss this in relation to Transition Towns and I will connect its relevance here. In interpreting Deleuze's contention of using creative conflict

and deficiency as a resource, they suggest the waste of capitalism could be used to nourish a new sustainable social order. By taking the people capitalism marginalised; namely, "manual workers, the less literate, the young with their stake in the future, the old with their knowledge of more frugal ways of living" (2010, 882) and involving them as central tenets in the Transition process, these people are again valued within communities rather than marginalised.

If we take transition with a small 't' (unrelated to the Transition Town movement), the space of the marginalised provides opportunities for the socially excluded to be included in the transition, from a currently capitalist and increasingly efficient form of sustainable consumerism, to one that is both resilient and inclusive.

5.7.3 Intrinsic motivations and curiosity

By re-valuing the dimensional boundaries of consumerism, it is the action of 're-evaluation' away from the values of external rewards, such as money and status of the neoliberal consumer paradigm, that demarcates these actions as motivated by *intrinsic* values. *Intrinsic* motivators are important for resilient sustainable consumerism, as they provide motivations that are linked with inherent values and sustained behavioural changes.

In a study done by the Royal Society for the encouragement of Arts, Manufactures and Commerce (RSA), addressing the notion of curiosity and energy usage, it was found that "curiosity sustains our interest, and motivates us to inquire or explore. Intrinsic motivation is thought to be stimulated by curiosity" (Rowson 2012, 14). Rowson describes curiosity as, "a focused or exploratory inquisitiveness that motivates us to connect what we don't know to what we do know" (Rowson 2012, 3).

The very definition of curiosity, as stated here, furthers this notion of interstitial space as a space that separates – in this instance what we know from what we don't know. In the case of consumerism, this is what we know (the dominant economic paradigm) and what we don't know (a sustainable alternative). This space offers the opportunity for exploration, for *intrinsic* explorations of discovery and the cultivation of curiosity, which is, "as much about creating the right kind of situations contexts and environments as it is about creating the right kinds of thought patterns and habits" (Rowson 2012, 12).

The ByeBuy! Shop presented a temporary space of curiosity by offering an exploration of speculative forms of sustainable consumerism to the public of an Australian regional city. The temporary nature of the project permitted an open exploration of these issues, and the cultivation of a curiosity surrounding them for those who participated.

The nature of this curiosity could be considered rhizomatic as the ideas contained within the shop, filtered throughout the community, increasing curiosity across the city, the state, the nation and the world as some of the visitors to the shop were national and international travellers. At the end of the week of the shop's closing, a number of projects had been started as a result of the shop's existence. For example, the remains of the content of the Swap Shop (including shelving) were bequeathed to a local Indigenous organisation that decided to use this material to continue the concept. Another group of women started a swapping network for children's products and another woman started a networking group for artists, gifting and swapping artworks and materials.

5.8 Summary

Ethicalness is a way of being and not the commoditised version of eco-consumers. This performativity of a continuously changing state of being that is lived made and remade reflects the complexity and broad observations that are situated knowledges, rather than the omniscient viewpoint of neoliberalism. When translated into consumerism, I have termed accountable consumerism as a continuing, living, remaking and understanding of the world, intrinsic into the practice of accountable consumerism, not just the end product.

I have further broken down the practices of ethical/political consumerism to acknowledge their complexity in the practices; that is, to conforming, challenging and accountable practices. Each of these practice groups I contend, approach ethical/political consumerism differently and require different spatial propositions.

Conforming practices rely on decisions made at point-of-sale to maintain neoliberal practices of consumerism. By limiting product choice and providing positive experiences through spatial conditions (rather than greater product choice) can offer a reduction in product consumption or at the very least persuade a sustainable choice, and provide the consumer with an experience rather than a product.

These acts of slowness (as seen in the *UnPackaged* store in London) where goods must be measured, weighed, cut and wrapped; acts of austerity such as the *Out* truffle and pasta bar in Japan where product choice is replaced with spatial experience; and tactics of changing practices through spatial changes such as the Italian coffee bar, replacing the take-away coffee cup, address changes of practice at point of sale reinforcing ethical consumerism through practice and spatial configurations rather than through product alone.

Challenging practices are more reflective and intrinsic than conforming practices. These practices of sustainable consumerism include the practices of buycotting and boycotting which requires well-researched information sourced from widely trusted associates and networks. These practices involve acts of performativity, that include preparation, organisation, judgement and intrinsic values that question the normative and search for alternatives. Challenging practices take on a more political role through boycotting or protest, and by openly questioning the DEP, to the point of lobbying for anti-consumerism. The questioning and pushing of agendas can focus on issues beyond consumerism, re-examining and reflecting on broader lifestyle issues related to sustainable lifestyles.

Accountable practices provide a (w)holistic approach to consumerism and embody the principles with a 'whole of life' perspective. These practices include anti-consumption, consuming less, downshifting, the slow market, local produce, as well as buycotting and boycotting. This embodiment of ethics and lifestyle establishes an *intrinsic* practice that addresses the principles to observe, reflect and act according to ethical principles. The performative actions of accountable practices include self-repair, gifting, swapping, sharing, supporting political and ethical movements and communities and instigating socio-political transformations that focus on community health over consumption. Tactics of austerity also fall into this grouping, where the acquisition of product is substituted for the desire of experience. Rhizomatic networked connections are critical for accountable practices for information, knowledge, self-reliance techniques and practices.

I have further shown how these practices of ethical/political consumerism can be seen as either efficient or resilient practices of sustainable consumerism. Conforming and challenging practices can be largely viewed as efficient, situated in normative retail settings

maintaining a strong connection to the DEP; whereas accountable practices are seen as resilient practices disconnecting/disrupting from the DEP.

Spatial tactics of familiarity and eco-aesthetics are used to convey efficient practices of conforming and challenging consumerism within extant shopping scape conditions. The folding of spatial familiarities and eco-aesthetic design, provides an expectation synonymous with trust and honesty, critical values for ethical/political/accountable practices. Adaptation and amalgamation are used to co-opt the paradigms of the DEP and sustainable consumerism. Tactics of stitching and folding permit these two paradigms to coexist – stitching using small changes and interventions threaded through extant shopping scapes, such as *Wholefood Stores,* while folding collapses the two together, such as *ReTuna* in Sweden.

Accountable or resilient practices of consumerism are liberated from the DEP and therefore from the extant shopping scape. This enables these practices to exist anywhere, to be permanent or temporal. The more temporal forms of this practice provide rhizomatic and resilient spatial forms, able to grow and decline, move and remain as the needs of the communities to which it serves requires. Abandoned spaces, underused places, portable structures can be used for this form of practice.

These forms of ethical and political consumer practices, provide opportunities for alternative spatial experiences that enhance and support more resilient forms of sustainable consumerism.

Chapter 6: Commons Consumer Practices

6.1 Introduction

In Chapter 5 the values of the practice of ethical and political consumerism were discussed. Chapter 6 focuses on practices associated with social/community connections and collaboration through the Commons, and providing spatial agency and opportunities for 'acting otherwise', within the context of shopping scapes. In Chapters 2 and 5 it was shown that these acts were important for many aspects of ethical and political practices, but most particularly for accountable consumerism. I will show that, through three main approaches to the practices of community-oriented and collaborative commons, there are alternative spatial speculations for supporting efficient and resilient sustainable consumerism. These approaches include convenience (Just Me); relationships (You & Me) and the extended community and commoning (You, Me & Us).

As shown in Chapter 4, the healthy sustenance and health of communities is critical for *resilient* approaches to sustainable futures and improved socio-ecological well-being, alongside economic growth for an *efficient* approach. There is a recognised need for diverse, integrated communities to enable resilient sustainable futures (Hobson and Lynch 2016; Seyfang and Longhurst 2016; Seyfang 2009, 2007; Gibson-Graham, Cameron, and Healy 2013).

Hobson & Lynch (2016) argue that more radical approaches to issues concerning the social, the citizen and consumption need to be addressed to encourage a diverse economy. This concept of a diverse economy, noted by Gibson-Graham *et al.* (2013), is a more wide-ranging, comprehensive and multiple template, exemplifying values based on an economy of community, and recognising cooperative, collaborative forms of exchange that do not necessarily include a financial benefit. I argue that radical approaches within a diverse economy can include spaces for agency; for acting 'otherwise' within the shopping scape, reinforcing both efficient and resilient approaches to sustainable consumerism.

6.2 Collaborative commons and creativity

Coupled with a sense of community, the practices of community-oriented and collaborative commons (CO AND CC) situated within a consumerist context, requires the integration of agency and a healthy community as important contributors to a sustainable future. By encompassing the richness and diversity of communities,

> *… ways of living based on sharing and collaboration reinforce the transition towards sustainability: they regenerate the local social fabric and promote the creation of new common goods* (Cipolla 2009, 234).

Manzini employs the term 'creative communities' to describe innovative citizens improving well-being through positive steps towards social and environmental sustainability (Manzini 2007). This term has been co-opted for this discussion to describe the integration of agency with the health of a community into the discussion of community-orientated and collaborative commons practices.

Forms of CO AND CC practices are varied, but what they have in common is the positive, active engagement of people, who together through their act of consuming (whether that is a physical product, service or virtual item, traded, loaned, shared or purchased) form a community. The value of their consuming experience is not solely based on the product or service but the value of the personal engagement, collaboration and sense of community they gain from the experience. These interactions and exchanges are occurring face-to-face in physical environments, such as traditional places of consumerism, or less traditional places such as private homes, and virtual environments such as social media, online networks and web sites.

However, it should be noted that not all forms of active community engagement can result in a permanently active community. Communities can naturally change as people age, change jobs, create families, die (and other life circumstances) or move away from the community totally. Community projects can also be formed through the 'good will' of others outside of a given community, but are not permanently engaged in its future. For these reasons the practices of this grouping can be viewed as temporal. Some projects may be disbanded after perhaps a particular study has been performed, others will continue, transforming as the 'users' and participants grow and change. *The People's Supermarket* (see 6.5.1) is an example where this community project was close to closing down due to

difficulties associated with its unique organisation. Other projects are always meant to be temporary, such as the P.F.1, Public Farm 1, a temporary installation at the P.S.1 Contemporary Art Center, to demonstrate urban farming in the middle of New York. The work of DS4SI[64] for example (see 6.7) designs social interventions that "…engage populations in imagining and designing new solutions to social problems" but while the projects themselves are temporary in nature they anticipate more durable social transformations enacted by the communities to which they were directed. The work of *R-Urban*[65] addresses projects of co-produced resilience, where multiple stakeholders are seen as a key factor in embedding the resilience of community projects (Petrescu, Petcou, and Baibarac 2016).

An important coupling with 'community' is 'Commons'. While community can exist without Commons, the Commons cannot exist without the community. This is a symbiosis that is important to recognise for the strength of communities and the success of commons, but more importantly the potential the Commons and 'commoning' has in supporting resilient forms of sustainable consumerism.

The Commons requires reciprocal rights of users in perpetuity (Pedersen 2010), rather than the right of appropriated ownership, required for exchange. Fournier describes the importance of the social context within the Commons, "as a social process of production rather than as a means of resource allocation" (2014, 442-43). Commoning as a verb, rather than as a noun (The Commons), provides an alternative, social context and one which positions 'commons' as a form of "… prioritizing use value over exchange value…" (Fournier 2014, 443) and "… the collective organization of use" (Fournier 2014, 447).

I argue these two practices can provide a sense of agency, a transformative sense, as Schneider and Till describe it as, "action that effects social change" (2009, 97). For practices of community-oriented and collaborative commons to impact sustainable consumerism, agency is a critical ingredient, as Giddens describes it, of an agency of change, intervention, influence and empowerment; to be capable of acting otherwise (1984, 2013). The spaces

64 https://www.ds4si.org/interventions, accessed 18/09/2017

65 http://r-urban.net/en/projects/, accessed 18/05/2018

within which the practices of exchange occur can be agents of change; spatial agents revealing alternative practices for sustainable consumerism.

The recognition of the value of place provides a new approach to sustainable, healthy communities, brought together by the people of place – the community – which recognises the importance of context and its contribution to the quality of life (Manzini 2015). As with the development of the community itself, places that enhance community also provide a sense of membership and agency, through occupation or influence on the habitation of place, and reinforcement through its caring, growth and development. Shared emotional connections are formed through collaborations and performances enacted within places, encouraging agency and a healthy community. A multiplicity of places of well-being also creates resilient communities – an important premise for sustainable societies (Manzini 2015).

6.3 'Community' and 'Commons': their importance for sustainable consumerism

In this section, the concepts of community and Commons are discussed to understand what constitutes a sense of community, the relationship of Commons and commoning to this sense of community and therefore how these can relate to and influence sustainable practices of consumerism.

6.3.1 Community

The work of McMillan and Chavis (1986) still stands as the most common and widely held definition of a sense of community (Galley, Conole & Alevizou, 2012; Mannarini & Fedi, 2009; Obst, Smith & Zinkiewicz, 2002). Their definition comprises four elements:

- membership;
- influence;
- integration and fulfillment of needs or reinforcement; and
- shared emotional connection.

These elements can be used to describe how community-oriented consumer practices provide a deeper, engaging experience when the activity of participants is voluntary and

empowered within the exchange, and provides opportunities for acting otherwise, rather than that which is controlled, abeyant and passive.

Membership can be as a formal member of a community (such as membership to a library) or by simply being a regular user of a particular service (such as a laundromat or online service). The more regularly the service or product is used, a more personal investment is formed, creating a sense of belonging and identification. Symbols such as brands or logos may also play an important part in the creation of identity within the community.

Influence is an important element in forming an attraction to the community. By having an impact within the community, members feel they are influential: they are not passive actors, and can make a difference to the community. This influence can be minor, such as online feedback to a service, or significant, such as the suggestion and support for a major project or being an elected member of local government.

The third element, reinforcement, establishes a strong community through rewards. These rewards can be through status (such as the number of hits on a social media page); shared individual values with other members of the group (such as concerns for environmental issues through a shared car service); and by meeting other's needs by also meeting their own (such as a community kitchen garden).

Shared emotional connection is developed over time through continuing interaction with the service/product offered by the consumer community. This is further enhanced through positive experiences and quality services/products, increasing the emotional attachment. The sharing of significant events, milestones and break-throughs within the community will strengthen this emotional attachment. Therefore, the greater the emotional attachment the greater the sense of belonging and loyalty to the community. In summary, McMillan and Chavis identify strong communities as, those which offer positive interaction, share and resolve projects, honour members, invest in the community, and have the experience of a bond between members (1986).

Before leaving the definition of community-oriented practices, I feel it is important to include the concepts of social innovation and a healthy community, as they provide important qualifications to the 'sense of community' (described above), including diversity

and relevance to this definition. As discussed earlier, social innovation is an important driver for a sustainable future (Gong 2009) and for ensuring creative, diverse and relevant communities. Mulgan defines social innovation as innovative activities or services that meet a social need (2007), while Murray *et al.* add to this definition the simultaneous creation of new social relationships or collaborations (2010). When coupled with a sense of community, social innovation not only includes the diverse social needs of communities, but can inspire a sense of purpose, furthering this shared connection and feeling of influence. Social innovation can increase the capacity and agency for a group of people. As such, I am re-terming 'social innovation' as 'social agency', to delineate this against the more neo-liberal term of 'innovation', which infers the need for continuous development and growth.

From a sustainable viewpoint, sharing a common purpose that provides the opportunity for an improved social outcome, furthers potential for agency and creative collaborations, and can provide more resilient, localised and contextual 'solutions' for systemic change (Manzini 2015; Murray, Caulier-Grice, and Mulgan 2010). In addition to social agency, a new concept for a healthy community, disassociated from the acquisition of goods provides *intrinsic* values, is more closely related to practices of sustainability.

Research by Crompton shows that people who prioritise extrinsic values – values that require external rewards or approval such as achievement, money, power and status (the acquisition of goods relating strongly to these values) – are less likely to prioritise pro-sustainable behaviours, compared with people who prioritise intrinsic values, values that are inherently rewarding such as community concerns, importance of friends and family and a connection to nature (Crompton 2013) (discussed further in Chapter 4). Social agency and a new emphasis on community health can therefore create positive changes to values, attitudes and behaviour which, when related to consumerism, becomes a critical step towards a sustainable future.

Community-oriented practices of consumerism, are concentrated on the 'convivial', of 'being' rather than 'having', an alternative to capitalist production (Illich 1973). Conviviality relies on the building of relationships, the understandings of co-operation; of being a part of and belonging to a community. The ability to have agency in an experience beyond that of the product/service, is to be able to make a difference within the realms of social need, to

form values that are more closely akin to a contextual experience, and to form notions of a healthy community around intrinsic values, rather than extrinsic.

6.3.2 Commons and commoning

Prior to capitalism, and as noted in Section 2.4.2.1, 'the Commons' was the dominant form of community exchange in many countries, providing the fair sharing of goods and services within the community. Today, this practice has largely been overtaken by a competitive economy, which relies on scarcity rather than abundance, increasing prices and commodifying resources that were once considered as belonging to no-one and everyone.

The contemporary Commons is a social Commons, a place containing organisations that are mostly self-managed, volunteer and democratically run, "formal and informal institutions that generate the social capital of society" (Rifkin 2015, 16). This contemporary Commons occurs outside of the parameters of capitalism, supporting aspects of capitalist society that cannot or are prevented from being (as yet) 'enclosed' and commodified. It is motivated by people with collaborative interests and a desire to connect and share with others (Rifkin 2015, 18); however, the Commons is under continuing pressure from commercialisation with aspects of society that were once considered part of the Commons, such as music, labour, food and clean air, now becoming commodities (Fournier 2014).

The Commons is at the forefront of anti-capitalist movements providing relevance to both economic and ecological global and local crises (Fournier 2014). If its principles are adhered to and not re-appropriated by capitalist developments, it could form a *resilient* and important movement towards sustainability, impacting consumerism and in turn its practices and places for exchange. While the Commons seeks to liberate multiplicities and connections, releasing resources and other forms of commodities from appropriation, commoning enables social relations and co-production, emancipating and opening the creative process.

The Commons and commoning have, for the most part, been situated in local communities. The Internet, predominantly Web 2.0 and the Internet of Things has significantly changed this into a phenomenon that crosses not only local but national and global boundaries. These technological paradigms have provided a complex ecology of

connections – between people and people; people and things; and currently, increasingly more evident, the connection of things and things.

These virtual platforms and paradigms created through the advent of the Internet have allowed and encouraged a greater communal and accessible network of people and things. This has predicated an adoption not only by consumerism, but has also been instrumental in creating greater virtual communities, allowing a virtual commoning of goods and services and the advent of the sharing economy (addressed in more detail in Chapter 7).

This twenty-first century form of 'consumer commons', utilising the various paradigms of the Internet, is termed by Botsman and Rogers (2010) 'collaborative consumption', and by Rifkin (2015) as 'collaborative commons'. However, there is a critical distinction between these terms. While both concepts include access to goods and services through networks of common interests, the collaborative *commons* places far less emphasis on relevance to an economic exchange value.

This distinction between collaborative consumer and collaborative commons is important as, if Rifkin is correct, and the collaborative commons and its version of the sharing economy is *not* a market opportunity but "rather a devourer of capitalism" (2015, 230), this greatly impacts on their capacities to provide for a resilient sustainable future and the health of communities. Rifkin claims that the collaborative commons will impact on the DEP by turning markets into networks; ownership into access; self-interest into collaborative interests and the value of quality of life from one of economic wealth to a sustainable quality of life (2015, 19).

For this reason, I focus in this thesis on the collaborative commons rather than consumerism, as the latter suggests, for the most part, a coercion with the DEP rather than a resistance to it. While the importance of these online platforms for the collaborative commons is vital for the sharing economy (for example), in this thesis I am more concerned with the 'physical' social collaborations and the spatial implications these present for efficient and resilient forms of sustainable consumerism. As such, I am also collating the terms – commons, commoning and collaboration – into one term, *collaborative commons.*

6.4 Community-oriented and collaborative commons consumer practices

In order to explain the practices of community-oriented and collaborative commons (CO and CC), I will explore these various activities and practices in more detail, through examples and my own interventions, such as *The ByeBuy! Shop*. Many of the examples have a focus on food, as the provision of fresh, local and healthy food to a community is a litmus test for a more inclusive and equitable society (Balwani 2017, 80).

I have allocated different practices of CO and CC based on three main groupings: *You, Me & Us Practices*, *You & Me Practices* and *Just Me Practices*.

You, Me & Us Practices have a high sense of community, based on the McMillan and Chavis' definition, indicating advanced levels of commoning. *You, Me & Us Practices* value social aspects of consumer practice over the product or purchase itself. Collaboration and relationship-building are valued over material acquisition. A strong sense of community is coupled with a high value of commoning, promoting activities such as sharing, swapping and co-creation. Consumer practices here are active and collaborative.

You & Me Practices rely more on an interaction between the storekeeper and the consumer, concerned with a two-way interaction rather than a more inclusive group interaction seen in *You, Me & Us*. There may be an element of 'self-service' and consumer independence, but also a higher interaction with storekeepers than would be found in *Just Me*. These practices are generally still more passive interactions but there can also be a stronger sense of community through loyalty created by a more highly developed relationship between the place of exchange and the consumer through active practices such as measuring, cutting and sorting.

Just Me Practices have a low sense of community and a poor level of commoning, and are based on quick purchase and convenience: efficiency is key. Here there is very little interaction between participants. The actions are passive; browsing and selecting goods on offer, paid for *via* a check-out that may be staffed or increasingly self-serviced, using a computerised machine.

Many of these consumer practices have shown little ability for agency or variance over decades, remaining relatively static apart from the development of internet shopping, which in itself has largely adopted the same format (buy and sell) within a different typology.

However, there have been new practices growing and expanding, adapting and adopting as needs require, being creative in their approach to new opportunities and at the same time relating to a stronger sense of community and commoning.

Peer to peer networks, collaborative consumption typologies, slow movement examples, prosumption[66], co-creation, shared and relational services, 'me vs we' economies and gift economies, are some of the growing diversity of diverse consumer practices that can be seen. In this chapter, I demonstrate how these different practice groupings can include CO AND CC, by affording spatial agency.

6.5 Just Me Practices

Convenience and efficiency are the characteristic practices entertained by *Just Me Practices*, which are predominantly self-service. Customers are generally disempowered, with little to no agency in influencing their surroundings or their actions, their performance or behaviour. *Just Me Practices* generally provide a *low* sense of community. To provide a richer understanding I will unpack this further according to the parameters of a sense of community (outlined in Section 6.3.1): membership, influence, reinforcement and shared emotional connection.

There is a low *shared emotional connection* between customers, and between employees and their customers, as there is increased pressure to purchase. Due to the spatial organisation for this type of practice, efficiency is key. Consumers are directed through their shopping experience as independent shoppers, able to browse and source their wanted items, for the most part without the assistance of a shopkeeper. The floor plans are usually in repetitive patterns so sourcing is quick and easy and are designed to avoid sustained lingering – aisles for example can be only wide enough for two shopping trolleys to be side by side, so others cannot pass if people stop to talk, or items are unreachable with chatting people standing in front.

Increasingly, there are self-service check-outs further limiting interaction between customers and employees. However, it is interesting to note that companies such as

[66] For the purposes of this thesis, prosumption (discussed in Chapter 7) has been separated from this practice of sustainable consumerism, as the activity does not necessarily (although it can) require the inclusion of a community for it to be undertaken.

Woolworths in Australia are redesigning their new supermarkets to include cafés, thereby providing an alternative activity to browsing and selecting (discussed in Chapter 5).

Just Me Practices are concerned with efficiencies, and therefore the spaces that these practices are held are generally not designed for conviviality. They are concerned with the advantages of product loyalty and brand membership through product acquisition, and the rewards they provide are in acquiring more product, not through a building of complex relationships. Here the customer is independent, anonymous, expected to 'self-serve' their experience: the spaces they inhabit generally reflect this, through ease of access and movement, for example.

Just Me practices are about passive influences; not being the instigator of influence, not being agents of change, but passively controlled by what is presented and therefore consumed. It is *Just Me*. Of course, this anonymity and ability to self-serve has its advantages in a modern society where a perceived, or real, lack of time provides for an efficient shopping experience, or an experience that is perhaps more democratic than others. However, it seems to ensure that there is little time for a sense of agency, which provides meaningful social interactions and innovations within this practice. Other researchers, such as Hobson and Lynch 2016; Seyfang 2009; Gibson-Graham, Cameron, and Healy 2013 agree these interactions are critical for genuine sustainable practices.

With practices of consumerism inhabiting most places within modern societies (Leong 2001a), extended shopping hours may provide little relief for quieter times of reflection or pause within a twenty-four hour day. Leong contends that shopping is taking over every aspect of our lives, including public life, to the point at which, "in the end, there will be little else for us to do but shop" (Leong 2001a, 135). What will this mean if we are predominantly seeing the world and connecting with each other (within urban contexts) through aspects of consumerism as they currently exist? I believe that an ability for agency for 'acting otherwise' will be greatly reduced, particularly if *Just Me* practices of consumerism continue to grow and dominate the urban environment.

The ability to create change, intervene and influence creates an empowerment that cannot be undertaken in a controlled and more isolated environment that is currently created through *Just Me* practices. Can, therefore, the features of *Just Me* practices (convenience, efficiency, speed and independence) coexist within an environment that,

through its spatial agency, permits an 'acting otherwise' that promotes a sense of community and the practice of collaborative commons?

I use three examples to demonstrate how acts of agency and spatial agency can blend with *Just Me* practices to form efficient, and perhaps even resilient, sustainable consumer practices. The first example is *The People's Supermarket* in London, England. The supermarket is a common typology for *Just Me* practices; however, *The People's Supermarket* incorporates the features of *Just Me* with an enhanced sense of agency and empowerment, leading to greater sustainable consumer practices.

The second example is an intervention I undertook with colleagues, *Guerrilla Picnic*. This event addressed agency within the quasi-public space of a local neighbourhood shopping centre. The third is another intervention I undertook called the *Public Knitting Project*, which addressed the acceptance of other activities outside of consumerism within the shopping scape. These three examples are discussed following.

6.5.1: Just Me: The People's Supermarket

As a food cooperative, *The People's Supermarket* (Figure 40) combines the benefits of a supermarket (convenience and efficiency), with local fresh food, social engagement and community benefits of a farmers' market. It is, "a sustainable food cooperative that responds to the needs of the local community and provides healthy, local food at reasonable prices" (Anonymous n.d.).

The People's Supermarket employs volunteers from the surrounding community, who benefit from their input by trading their time for the availability of fresh local produce. The produce is selected from farms as close to the supermarket as possible and reaching further out only when necessary. There is a direct engagement with the local farmers and the supermarket endeavours to find the most cost-efficient options available, providing competitive prices to the surrounding traditional supermarkets as well as utilising agricultural and retail food waste (Figure 41).

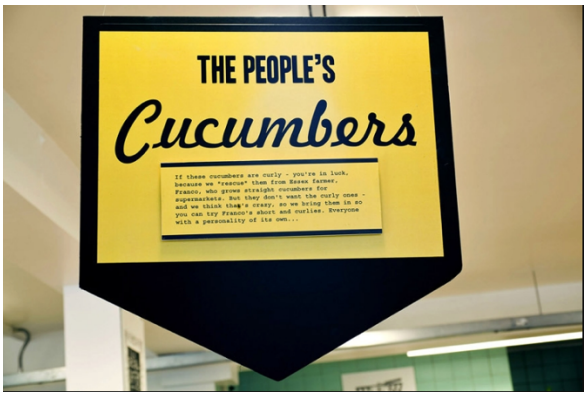


Figure 40: L. *The People's Supermarket*[67]

Figure 41: R. *The People's Supermarket*, signage[68]

To facilitate and enhance community engagement and a sense of community amongst volunteers, employees and members, various social events are organised after hours, including music and movie nights or promotional events for local produce. *The People's Kitchen* (situated in the supermarket) was installed initially to ensure that no food waste was sent to landfill. Members benefit from skills learnt directly in the kitchen, such as food hygiene and cooking, and from jobs have been created for people who had been previously looking for work. *The People's Supermarket* is an excellent example of how the practices of *Just Me* can include community-oriented practices.

Its difference is in the practices of how the supermarket is managed, how the food is sourced and the engagement with the local community. For ethical consumers conscious of food sourcing, this is shown on its website. The signage (Figure 41) in the store clearly provides information on where and why the food was sourced and how the supermarket is organised. The store creates a strong sense of community through membership to the supermarket[69]; influence within the community by sharing knowledge and information on food education from paddock to plate; reinforcement of membership through social events, food provision / eating of food / community dining, a members' 'lounge ' (Figure 42) and food information; and a strong social connection by volunteering time and effort to the running of the supermarket.

[67] https://media.timeout.com/images/131291/630/472/image.jpg

[68] http://www.interimeast.org/wp-content/gallery/074-peoples_supermarket/pageimage-495741-2356621-hhcucumbersign.jpg, sourced 5/2/18

[69] Members pay a yearly UK£25 and must volunteer their time at the Supermarket four times a month

Figure 42: *The People's Supermarket*, members' lounge[70]

Through these elements the whole community benefits from the Supermarket, not only from the cheaper locally sourced food but through the commoning of resources and ideas, creating a greater sense of social agency and a healthier community. Members of the Supermarket are asked for their ideas on how the Supermarket could improve, through meetings and social events as well as through online social media. A new member posted on Yelp that she found the democratic running of the Supermarket supportive and that while she felt inefficient as a cashier, she soon realised that this was not what was important – it was the friendly people that drew people to the Supermarket, not "ultra-efficient bar code scanners" (B. 2011).

The valuing of staff and customers reinforces this sense of community and agency, provokes change and ultimately serves to intervene and influence sustainable practices within the Supermarket. In 2014, *The People's Supermarket* changed its legal status from a cooperative to a 'community interest company' designed for social enterprises to use their profits for the public good.

[70] http://thepeoplessupermarket.org/2014/members-area-make-over/ 10483133_816253375076154_7882125091474185302_n-e1427057372299.jpg

These spatial connections offer greater understandings of the entire food system and not just a slice of it, by a greater number of people, as the delineation between consumer and staff are blurred. The consumer and workers occupy the same space, as they are most often the same people. There is no longer a boundary that separates the two activities. Workers are consumers and consumers are workers. Opportunities for social agency are invited within this spatial blurring. With a more comprehensive understanding of the workings of the supermarket, there is greater potential for more impactful sustainable resolutions. Without spatial boundaries, the allocation of work is self-organised and democratic rather than authoritarian, and values friendliness over efficiency. This ability to influence the organisation of the supermarket, in a meaningful way, provides agency and enhances a sense of community.

Space within *The People's Supermarket* additionally offers a revaluing of time. Time is requalified, revalued, given space to 'be occupied'. Within this space, consumers volunteer time as workers for the Supermarket; time is provided in researching and sourcing produce that best fits with its principles, and time is given to discussing and exchanging ideas to continually improve its practices. In this way, *The People's Supermarket* could be considered as 'niche', providing space for creating new ideas, products and services (Seyfang 2009, 69). This 'niche', this requalifying of time, provides spatial agency for social agency.

The connections formed from this 'niche' can spread in what Petrescu (2013, 267) might call a 'rhizomatic transmission', transferring knowledge and experience between actors; not only furthering social agency within the immediate situation, but by allowing others to continue its reproduction, gathering experience and knowledge along its path, passing this onto others. Petrescu notes, "'[m]aking a rhizome' is a way of constructing the infrastructure of the commons, a way of commoning" (Petrescu 2013, 267).

Querrien (2008, 115 in Petrescu 2013, 268) continues this concept, saying that it is not the intention to reproduce in order to be a competitor as a destructor of competition (as is often the case with neoliberal capitalism), but as an alliance for sharing with others. This provides a useful guide to further unpacking *The People's Supermarket*. Through the 'making of a rhizome', information and knowledge is transferred across all aspects of its 'business', from farm, to shop, to plate, to waste. Where this alters from the normative and

could be termed 'rhizomatic' (according to Petrescu's definition), can be appreciated in how information is gathered and distributed across, and by, a wide range of people.

This movement of knowledge and information is distributed along a 'rhizomatic' path, forming numerous interactions with various people along this path, all contributing pieces of information that can offer alternative ways of seeing and doing. And, due to the larger community of people involved in this process, there is no single line of transfer but a 'rhizomatic' transfer of information spreading in all directions.[71]

6.5.2 Just Me: Guerrilla Picnic & Public Knitting Project

Here I question if the spaces that inhabit *Just Me* practices encourage other ways of providing opportunities for spatial agency and a sense of community and commoning unrelated to consumerism. In this discussion I refer again briefly to the *Guerrilla Picnic*, and an intervention I performed in 2015, *Public Knitting*. These two pieces were both done in separate neighbourhood shopping centres in Launceston, Tasmania.

As noted in Chapter 5, *Guerrilla Picnic* tested the notion of the quasi-public space, a space sandwiched between the public and private realms. In Chapter 5 I discussed the ethicalness of this space and how this could be disrupted by the *Guerrilla Picnic*. Now I discuss how this action, and *Public Knitting* began engaging people within the shopping centre environment. This engagement could be considered as spatial agency, provoking curiosity, enquiry, discussion, the learning of new skills and information, the sharing of knowledge and participation.

Both these performance installations provoked curiosity and enquiry as the first point of engagement. This was presented as questions, staring, gaping – children asking parents what these people were doing in the centre. The following quotes from the picnickers of the *Guerrilla Picnic* exemplify this:

> *An elderly gentleman asked if I was going to pray. "No", I said, "I am going to eat my lunch!" "Good on ya!" he replied, in a tone of approval that perhaps recognised my act of rebellion by 'picnicking' within a shopping centre precinct.*

[71] Principle 3 of the rhizome speaks of deterritorialization through multiplicity: "Multiplicities are defined by the outside: by the abstract line, the line of flight or deterritorialization according to which they change in nature and connect with other multiplicities" (Deleuze and Guattari 1987, 8). See Section 5.10

> *The key-cutter in the booth next to me kept spying over the top of his island-shop counter seeing if I would 'do' anything* (Smit and Máté 2015, 106)
>
> *A few elderly passers-by looked at me for longer than might be considered polite, as you might stare affectionately at a chimp in a cage, and grinned. A few asked why there were so many picnickers in the mall today. Surely it couldn't be a coincidence?*' (Smit and Máté 2015, 108)

A spatial agency, albeit temporary, had been formed. There was an 'acting otherwise' taking place, an action for change and intervention prompting the questioning of empowerment within this quasi-public space. The acceptance of the picnics throughout the shopping centre prompted longer conversations and participation with some of the picnickers, while others were left to complete their lunch, their actions perhaps seen as increasingly 'normalised' with a scattering of picnickers throughout the centre. The novelty perhaps already worn off after spotting the first picnicker.

> *A lovely older man, with a wicked grin, asked me as to how I was enjoying my lunch? Few stopped to question my intentions, but many passed with acceptance of my act of picnicking.*
>
> *A middle-aged yoga aficionado, after watching me for a while, sat on my rug in a half-lotus position and we talked about why I would choose to have lunch in the shopping centre. He closed his eyes for a while and said he was conducting an 'open-heart meditation'* (Smit and Máté 2015, 106).

Nevertheless, the additional engagement, whether as passive on-lookers, through an active questioning and curiosity or through participation with the picnickers themselves, the event provided moments of spatial agency with additional participation and engagement amongst unknown consumers, not prompted through the activity of consuming.

> *Laying this claim to space seemed to also shift the sociality of the shopping public - to literally open up space (the ground) to adjust social relations around the picnickers. This became a new 'centre of gravity' for social interaction, quite uncanny within shopping-space, and an invitation for shoppers to stop, chat, and even sit* (Smit and Máté 2015, 106).

The 'temporariness' of these moments is an important element to enable spatial agency. Being able to act otherwise within a space requires a certain temporal quality that enables change. If change cannot happen within a space, as is the case for most normative retail shopping scapes, then agency is made difficult or impenetrable.

The *Public Knitting* project was part of *World Wide Knit in Public Day*[72], where knitters are asked to knit in public to promote and share the skill and craft of knitting (Salling n.d.). As with the *Guerrilla Picnicking* event, this project, set up outside a major supermarket in a neighbourhood shopping centre in Launceston, provoked curiosity and interest from passers-by. The project involved knitting from plastic bag waste. The space was organised with a series of seats in a circular arrangement, plastic bags ready to be cut, cut plastic bags, knitting needles and scissors for myself and anyone else who wished to join me in knitting (see Figures 43 and 44).

Figure 43: Public Knitting, the author with a participant[73]

Figure 44: Public Knitting, a participant[74]

The setting was inclusive, inviting people the opportunity to participate. During the few hours I was there, many did. Curiosity and inquisitiveness again fragmented the boundaries between myself and consumers, and on occasion between the consumers themselves, within the centre. There was a fascination in what could be done by using a waste material (plastic bags) and knitting, back into something useful. Those who stopped to try out knitting with the plastic bags were either experienced knitters who then began to

[72] https://www.wwkipday.com/
[73] Photo: Nick Tantaro
[74] Photo: Nick Tantaro

explore the opportunities this provided, or novices who liked the idea of learning a new skill using an unusual material:

> *I must bring this to my knit group - we knit squares for charity. Am wondering if we could use as door mats or backing for something?* (knitting group participant).

There was also a curiousness about why I had set up knitting in this particular space. One woman thought I was doing this for charity; after-all, this quasi-public space was for activities of consuming – even if for a charity, not for undertaking an activity that would normally be undertaken in a more private and secluded location. Nevertheless, I was joined by would-be knit knitters throughout the day, happy to participate, undertaking an unusual activity within a shopping-centre. Spatial agency had been temporarily enacted permitting alternative interactions and enabling people to pause, sit, chat, knit. This curious space, enabled through spatial agency, started conversations concerned with not only knitting but also the problems of waste created by plastic bags, deliberating on solutions to reduce plastic bag waste, through this activity and other means.

These two installations offer provocations for simple, passive activities[75] occurring within shopping centres where the usual practices of *Just Me*, are disrupted momentarily. A temporary curious space offered a pause, a breath, a moment for interaction, for even social agency as new skills, ideas, thoughts, were shared. Spatial agency was temporarily provided within these quasi-public spaces of shopping centres demonstrating the possibilities for acting otherwise, for offering empowerment, revealing alternative practices for spaces that can be co-opted by the commons, by citizens rather than consumers, for other uses other than those dominated by consumerism.

Currently however, these spaces remain controlled by the private institutions of the DEP and less able to provide spatial agency (see Section 3.5). Acts of agitation towards commoning these spaces, as one may common a public square, are not generally seen as desirable. In *Guerrilla Picnic*, the picnickers were asked to 'move on' after half an hour of

[75] Entertaining activities are quite prevalent within particularly large shopping centres, such as fashion shows, music shows, Father Christmas photo shoots etc which are free activities for consumers to participate in, mainly as audiences. Many are also promotions for buying (clothes for example) within the centre and others to attract people to the centre for spending after the performance. There are few if any small passive activities such as these which are not associated in one form or another with either promotion or for charity events.

picnicking, and *Public Knitting* required management permission to be sought for the event to occur in these 'quasi public' spaces. Such actions would not have been required of people picnicking or knitting in a park or town square. For a sense of community to occur in these quasi-public spaces, the inhabitation of these spaces requires the same social 'freedoms' as citizens of a town/city, rather than consumers continuously contributing to an economic paradigm.

The aspects of membership (influence, reinforcement and shared emotional connections for a sense of community) were starting to be unpacked in these two installations, revealing opportunities for spatial agencies, and for curious spaces that enable opportunities for acting otherwise. Spatial membership was witnessed in the laying out of the picnic rug in *Guerrilla Picnic*, as the rug was a space of occupation, belonging and provoking influence on how the quasi-public space could be used. *Public Knitting*, covered many of these aspects: providing membership through involvement in the activity; influence by addressing issues of plastic waste within the community; reinforcement by making something that could be kept or learning a new skill; and shared emotional connection through the conversations and connections made through the acts of knitting and learning.

In addition to *The People's Supermarket*, these practices explore the *Just Me* practices of consumerism, by providing curious spaces that reveal other ways of acting without necessarily disrupting the practice qualities of *Just Me* (that is, convenience, efficiency, speed and independence). I have shown how alternative practices can co-exist within existing practices and spatial boundaries, and offer temporary forms of spatial agency to promote empowerment and enhance a sense of community and collaborative Commons. While these actions may not directly initiate forms of sustainable consumer practices, there is a critical importance in establishing these traits in *Just Me* shopping scapes.

6.6 You & Me Practices

The practices of *You & Me* are largely based on relationships, with a reduced autonomy in comparison with *Just Me* practices. Relational services are "based on the quality of interpersonal relations between and among participants" (Cipolla 2009, 233), as the

encounters are face-to-face with known connections. The relationships between the people are not an involuntary consequence as a part of the service, but an integral component of the service, and therefore of the solution. The characteristics of relational services that set them apart from other service models are that they interweave clients and providers; require mutual responsibility, intimacy and trust; focus more on 'actions' than on 'things'; well-being is the considerate focus; includes conviviality (Cipolla 2009).

With *You & Me* practices there is a closer relationship between the storekeeper and the consumer, beyond the cash register. There is a greater 'personal' and more 'customised' service for the consumer; one that can really only be appreciated through a more extended relationship, particularly if developed over time.

However, without the growth of this relationship between consumer and storekeeper, these co-opted practices of *You & Me* could be viewed as cursory and do not usually develop a genuine relational service. Likewise, the size of the retail outlet does not always necessarily link with practices of *You & Me*. There needs to be elements of trust, intimacy and conviviality that do not necessarily translate when there is, for instance, a continuous change in staffing, which reduces the ability to develop these more personalised relationships.

You & Me practices generally provide a more defined sense of community and agency. By increasing a sense of community through relational services, including membership, influence, reinforcement and a shared emotional connection, a disruption can be made in the DEP. Various values of economic gain, such as efficiency and 'time is money', can be substituted for values of community, requiring different spatial agencies for a slowness of time, open communication and engagement.

Membership can be formed through familiarity (between customers and vendors) and regular patronage (with an increased possibility to also meet other neighbourhood locals). Influence can be enacted through an empowerment of customers. With an increase in agency, for example, special consumer requests can be made of the storekeeper to stock or bring in a particular item, which is then reinforced when this request is carried through – the customer is rewarded for their patronage through personal recognition of their needs. A valuable exchange has taken place resulting in a shared emotional connection between both

actors, perhaps also encompassing non-commercial based conversations concerning local issues and events.

This performative and engaged exchange can be seen as active, and the consumer as 'active'; as opposed to the 'passive' consumer in the self-service typologies (Haupt 2012) of *Just Me*. This more personal and intimate connection requires differing spatial agencies to *Just Me* practices and can be more likened to 'traditional' stores, specialising in particular goods (such as meat, bread, hardware, and jewellery). These consumers value the narrative provided by the storekeeper on the products within their store, the time to personally attend to their needs, and the performance and participation of the exchange through browsing, selecting, trying, packaging and sales. Curiosity may not only be piqued by the products or services, but also through the offering of conversations and collaborations improving opportunities for social agency. The *UnPackaged Store* in London (discussed in Chapter 5) is a good example of this type of store.

You & Me nurture practices such as lingering and engaging with others through conversations, providing a slowing of pace, a revaluing of time as not a commodity to be saved but a space to be savoured, a time that can be 'wasted' without economic consequence. This slowing down reveals opportunities, such as inquisitiveness and curiosity that for *Just Me* practices would be hidden behind a cloak of 'speed'. I have noted before the importance of curiosity in innovation, as well as sustainable behaviour, and *You & Me* practices provide more opportunity for furthering this curiosity through opportunities for more genuine relationships with vendors and a stronger sense of community and collaboration through greater agency.

Before moving forward from this point, I wish to linger here a little longer around this concept of time and slowness. The slowing down of the exchange process reveals alternative modes of doing and thinking that supports a provision of agency and the elements for a sense of community.

6.6.1 Time and the Slow Movement

'Slow', while known as a descriptor of speed, has also become the symbol of a resistance to perceived (and actual) speed of modern-day life in the DEP: "Speed became our shackles. We fell prey to the same virus: 'the fast life' that fractures our customs and assails us even in our own homes, forcing us to ingest 'fast-food'" (Slowfood.com 1989).

The Slow Movement has strong connections with providing agency and supporting community-oriented practices. When consumerism in the modern world has been one of instant gratification, human connections within this paradigm can be said to have been neglected. The Slow Movement seeks to regain these connections by providing spatial agency, including space and time for events to happen.

The aim of slow *design,* for example, is to create spaces to think, react, dream and muse; to design for people first and commercialisation second; to design for socio-cultural benefits and well-being, and to catalyse behavioural change and socio-cultural transformation (Fuad-Luke 2009).

This enactment of spatial agency is the critical point here as it is this providing what is missing in most *extant* retail environments. *You & Me* practices start to explore this unfolding of space, through a more engaged experience between the vendor and the consumer for instance. When the processes of exchange are slowed down, space is revealed: space for conversing, for building relationships, for learning, for lingering and musing, for connections, for in Petrescu's words, 'acting otherwise' (2013, 264).

To 'act otherwise' within a shopping scape, a consumer has agency over what has been provided within the store itself, or allows for independence over, for example, the passive or even active control of consumerist marketing. Spatial agency has been provided to reveal potential lines of flight, of practice or performance within a space that supports this agency. So, a retail space may provide different ways of 'acting otherwise' than may be seen in more common retail spaces (such as providing entertainment or equipment to interact with); however, there is no genuine agency if the consumer remains passively controlled by the environment in which they find themselves.

Droog[76], a design collaborative founded by curator and author Renny Ramakers, experimented with this concept of 'slow', creating *Go Slow* as part of the Milan Furniture Fair in 2004 with Saai Design and Marije Vogelzang (Studio Droog 2004) (see Figures 45 and 46). The installation/presentation celebrated the philosophy of the Slow Movement.

Figure 45: L. Droog and Marije Vogelzang, Go Slow, 14 - 18 April 2004, Gallery Postart, Milan, Menu board [77]
Figure 46: R. Droog and Marije Vogelzang Go Slow, 14 - 18 April 2004, Gallery Postart, Milan, 'making' counter [78]

By providing a predominantly white interior-scape in Go Slow, the emotional characteristics of white accentuated and supported the activity being undertaken. The calming nature of the interior invited visitors to slow down, savour the food being prepared and appreciate service by senior people (whose own 'slowness' accentuated the experience). All of the food was prepared by hand at the table by the seniors: "All this attention paid in the preparing, making and presenting of the food almost became a new ingredient, that was consequently consumed by the visitors" (Vogelzang n.d.).

Here, spatial agency provided a situation to 'act otherwise', without being directional, engaging in the environment presented through agency rather than direction. The activities and spatial design permitted a slowing down for reflection, a genuine engagement and connection in the performance both as audience and performer. This example demonstrates that, by slowing down the process (here of providing a meal), relationships

[76] http://www.droog.com/
[77] file://localhost/Users/kmate/Zotero/storage/X2VDW95U/go-slow.html - normal_milan_04_go_slow
[78] file://localhost/Users/kmate/Zotero/storage/X2VDW95U/go-slow.html - normal_milan_04_go_slow_02

and connections can be highlighted, requalifying space for alternative modes of doing and thinking.

This slowing down revealed alternative forms of inhabitation, for acting within the space other than to consume, and alternative connections between the participant (the consumer) and the shopkeeper, as well as between participants themselves. Connections involving curiosity, emotions, narratives, skills and knowledge were revealed through these moments of making, strengthening and supporting a sense of communal agency through *You & Me* practices.

There are aspects of sustainable resilience starting to form through the practices of *You & Me*, through acts of agency such as:

- the revaluing of time such as slow and quick, and the changing cycles of time;
- engaged and increasingly intimate, trustworthy and empathetic relational experiences between 'actors';
- a diminishing of boundaries between public and private within an exchange setting; and
- an increased sense of community through more genuine relationships, and increased information exchange and senses of empowerment and influence.

These practices start to requalify these largely extant spaces of exchange, as places of spatial agency, allowing for and permitting alternative forms of engagement that strengthen personal and community relationships – important aspects for resilient forms of sustainable consumerism.

6.7 You, Me & Us Practices

The practices of *You, Me & Us* address agency in shopping scapes with a broader perspective of the greater community: 'us'. There is a focus on a broad range of relationships, involving conviviality and cooperation across communities and an emphasis on commoning, appropriating forms of exchange and spaces for the commons. These include practices such as bartering, gifting, sharing, swapping and gleaning, and can take place in spaces outside of the boundaries of the normative shopping scape. Gifting, commoning and sharing offer spaces "for the development of relations based on

cooperation and sharing rather than private appropriation and exclusion" (Fournier 2014, 442).

Here the prominence of the economic exchange of the DEP has been significantly reduced or excluded, thereby disrupting this extant process of exchange. A form of trade is provided where the emphasis, while still including a product or service, is centred on social interactions, of benefit to community and collaboration rather than financial gain and benefit. I have already discussed how, in *You & Me*, the values of CO and CC are reinforced through narrative, the slowing of time, curiosity and social agency. This is further reinforced and valued with *You, Me & Us* providing a resilient form of sustainable consumer practice.

While *You & Me* practices predominantly explore the spatial boundaries between extant retail spaces and the alternative practices of CO and CC, *You, Me & Us* practices have started to disengage from extant retail forms to explore these spatial boundaries adopting 'leftover' space, temporal space and requalifying alternative spaces for the purposes of exchange, where the importance of human engagement, a sense of agency through community and collaboration are dominant.

This provides for a more diverse spatial undertaking of 'exchange', not reliant on the need for fiscal success. The possibilities for exchange can occur within the private and public realm, in disused and abandoned spaces, temporary or permanent. They are not bound to forms that dictate a particular outcome. 'Eating out' can occur in a private home such as the *Living Room Restaurant* (Cipolla 2009) or in alternative temporary public environments as can be seen in the *Public Kitchen Project* ('Public Kitchen' n.d.).

Both these examples (in the following sections) show how, through of gifting of time, food, place and skills, and the sharing of food, the values of social exchange are enhanced. It is no longer an exchange of equal value, either of time, product or money.

These forms of exchange have the ability to occur in the interstitial spaces of exchange, not reliant on the formal structures of current consumer paradigms, and resilient to economic fluctuations and requirements for growth. Their presence provides the independence for an exploration of genuine spatial and systemic disruptors, where their forms are able to be 'commoned', can be temporal in nature, occurring where the need takes them, appearing and disappearing without the fear of 'success' or 'failure' that

dominates neoliberal triumphs. Without these spatial and systemic boundaries, the possibilities for creative agency is widened, increasing diversity, social agency and random connections that provoke potential lines of flight.

6.7.1 The Living Room Restaurant

The 'Living Room Restaurant' addresses the concept of spatial agency by removing consumer practices from normative shopping scapes while exploring 'private' and 'public' in a unique way. Established in the Netherlands, the service providers or hosts provide a meal in their own home. The guests book a seat at the table *via* email or phone, and a three-course meal is provided, with unlimited drinks. Guests can choose the music they like and only need to clear the table between courses. The providers sit at either end of the table and swap half way through to chat to all guests. The service provides an affordable meal in a cheerful environment with an opportunity to meet new people and be socially active (Stuyfzand 2005).

I find this a provocative example as it combines the two very disparate concepts of 'public' and 'private' in the same space. The fusion of these two polar spatial concepts has created what might be termed a quasi-*private* space, as opposed to the quasi-*public* (see Section 5.6.2) found in shopping centres. Here *private* spaces are given agency by being opened to the commons. There is an intimate membership here, a membership built on the respect and trust of relationships. Trust becomes an increasingly important value within this practice grouping, as relationships are opened further to the Commons and, in this case, private domains are temporarily provided to the public.

This collapsing or conflating of private and public opens further opportunities where the private can become (even temporarily) a public place of exchange. This provides an even more developed relationship between vendor and consumer, and encourages trust and an evolved sense of community.

6.7.2 Multi-service Centres

Manzini and Jégou (2003) provide an interesting proposition befitting of the *You, Me & Us* practices, such as *The Food Atelier*, which "combines aspects of a corner shop with those of a neighbourhood restaurant" (Manzini and Jégou 2003, 166). Manzini & Jégou explore alternative forms of consumerism: to reduce the consumption of products through the use of services and to increase social relations, modelling these ideas on scenarios of what they term 'multi-service centres'.

Multi-service centres have related activities, provide local-global relations, have eco-efficient processes, contain products with ambient intelligence to enable communication concerning performance, and provide technology that connects people and services at a high standard. Each multi-service scenario contains service solutions that are:

- *Quick:* solutions for the quick resolution of problems, accepting therefore limited variety and customisation;
- *Slow:* solutions for those prepared to commit the necessary time and attention to achieve a high level of quality; and
- *Co-op*: solutions that are collaboratively based (Manzini and Jégou 2003).

The Food Atelier (Figures 47 and 48) is a proposition of one such multi-service centre. Based on the Quick, Slow, and Co-op themes, the Food Atelier has spaces for for 'Fresh Food of the Day', 'Food Tasting Groups' and 'Kitchen Club'. 'Fresh Food of the Day' provides an area for picking up pre-ordered fresh food, pre-packaged food for a particular meal, last minute items and an interactive space for the help of a store manager/dietician to organise and pre-prepare meals on a weekly basis. 'Food Tasting Groups' are centred around a large table within the multi-service centre where the participation of users provides them with space (both in a physical form and metaphysical form, time) where food can be sampled and orders placed with local producers. The 'Kitchen Club' has a professional kitchen that can be used much like a community kitchen, where food is prepared for shared eating or sold as ready-made dishes to others. A professional chef can also advise users.

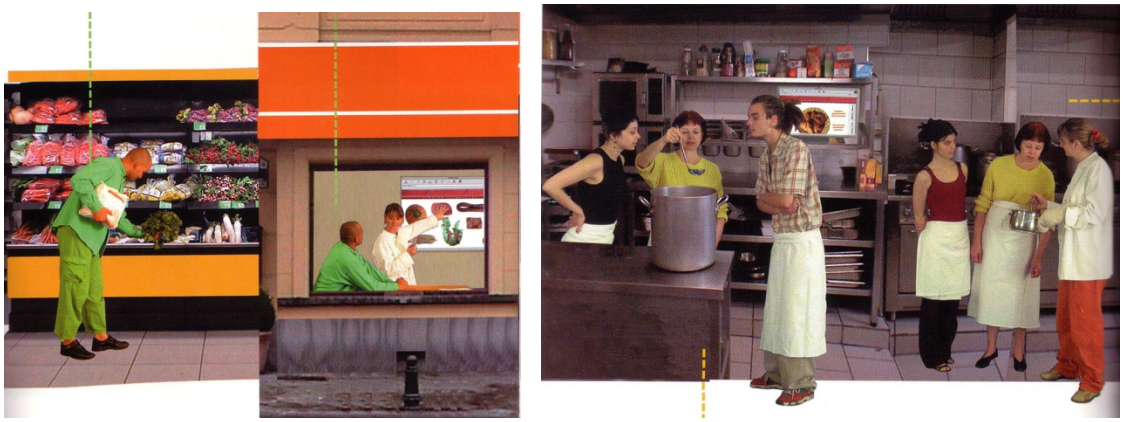


Figure 47: L. Food Atelier, Food Collection and subscription points (Manzini and Jégou 2003 p 169)

Figure 48: R. Food Atelier, Kitchen Club and Tasting (Manzini and Jégou 2003 p 172)

Aspects of agency and a sense of community are being unfolded in this scenario. Membership is explored through smal local venues that are frequented on a regular basis, including the interaction offered around food preparation and cooking such as the Food Tasting Groups and Kitchen Club. The latter starts to break down the boundaries of public and private where activities such as cooking, teaching and learning how to cook, sharing meals once confined to private spaces, are brought into the public realm. These same activities also offer influence through the skills and knowledge shared amongst the greater community through these venues.

Reinforcement occurs through the benefits of the multiple service offerings and a consequential strong, shared emotional connection through participation. The dispersed characteristics of this model allows these activities to inhabit extant retail forms or to appropriate alternative sites that may be on offer. These may be other vacant buildings, vacant urban sites or even the occupation of temporary sites as the needs require. Being localised and small, varieties of similar services can co-exist within communities, ensuring a provision of services to communities within walking and cycling distances.

This differs from the current DEP model where there is a conglomeration of all available services within a single site, *most* often with the additional requirement of complex transportation systems to get there. A distributed model, however, provides greater agency, allowing consumer services to exist as there is a need or requirement within that community, whether that be food, clothing, tools and so on. Unlike extant stores the services can be on an ongoing temporary basis, providing services weekly/monthly as the

need may require or may even be mobile, travelling from one community to the next. Another critical part of this model is its interconnectedness. This reinforces this concept of agency, identity and community as each service is not operating in isolation, but in unison. The idea of competition between service providers negates the collaborative commons that can be developed within this model.

The Food Atelier is an example of a resilient adaptor to the DEP, disrupting notions of singular isolated services. Here, the requirements of food distribution are interconnected through distributed spatial formats, not only providing alternative consumer practices but also strengthening a sense of community. Commoning ensures the sharing of resources, with a collective investment in the health of the community these services provide. The Food Atelier adapts a number of different existing typologies into new spatial formats, requalifying spatial consumer norms and consequently changing the performance, occupation and thinking of its members.

6.7.3 The ByeBuy! Shop

One of the key aims of *The ByeBuy! Shop* was to speculate the ways exchange, without the use of currency, affect social interactions within a 'retail' setting. With economics removed, an opportunity to observe and reflect on some of the aspects of a sense of community and commoning, without the influence of simply 'acquiring' was provided. While the shop was probably open too short a time to truly judge membership, there were actions and practices that took place that reflected a growing sense of membership.

Small actions, such as bringing friends the following day to this 'new find', and returning participants (one woman returned almost every day, just to see how things had changed and evolved from one day to the next) occurred. Another woman remained seated for the most part of a day over a few days, observing the comings and goings of the shop activities, participating when these activities intruded into 'her' space. It was as if she was sitting in her own lounge room, looking out onto the activities of the street.

Spatial agency was enhanced and utilised within the shop, where 'acting otherwise' was now the norm. While the established spatial layout allowed for a number of different activities, the shop I believe needed higher levels of agency so that the space could be more easily reorganised and appropriated for different uses other than what had been defined. I

noticed, for example, that the area provided for Story Exchange, where the furniture had the greatest agency for adjustment, (with beanbags and lightweight arm chairs) was continually being rearranged to suit the activity that was taking place, such as group readings/discussions, individual story-telling, a place to relax and observe. Children also used this area as a play area, reimagining the bean bags as 'fishing ponds' to fish for paper fish they had made in Slow Market, or as objects to jump in and out from (Figure 49).

Figure 49: Children playing in the Story Exchange area

Most people visiting the shop expressed an interest for the shop to remain permanently open and nearly forty people signed up to an email group and participated in a closing meeting, to address how *The ByeBuy! Shop* could be a permanent or ongoing venture. *The ByeBuy! Shop* had revealed a gap, a void that existed within the community. As one participant pointed out, "we need a space to get together without the pressures of buying something".

While there may be a continuing demise of external public areas for public gathering (Sorkin 1992; Davis and Monk 2007), internal public spaces are rarer still and apart from libraries (and some museums) relegated almost exclusively to the quasi-public spaces of shopping centres, as noted. Libraries, for example, are beginning to recognise the broader community responsibility to knowledge and learning as well as a place to gather.

The inclusivity of *The ByeBuy! Shop,* compared with other retail outlets, can be exemplified by those who participated from lower socio-economic backgrounds; those who might feel embarrassed, be marginalised or even excluded from normative shopping scapes, due to their inability to participate in the activities of consumerism. People from this

demographic were able to maintain their pride whilst upgrading or swapping items for more needed ones. One example is a woman who was able to swap a poor quality jacket she was wearing for one of superior quality, and shoes for boots (Figure 50).

Figure 50: The ByeBuy! Shop: woman with red jacket

Other participants in the shop commented on how the swap shop benefitted this demographic, remarking on how charity shops were becoming too expensive:

> *No money exchanged is a good thing because sometimes second hand is too expensive.*

Practices within the You, Me & Us grouping provide opportunities for agency and spatial agency, supporting a sense of community and collaborative commons. These practices provide the potential for shared emotional connections and social agency, empowering influence and change within local communities beyond the place of exchange itself. Through these influences, these practices can break free of the boundaries of extant shopping scapes inhabiting and appropriating alternative urban spaces enabling the freedom of temporary occupancies as well, that can evolve and devolve as the needs of services are required for the local community. *You, Me & Us* practices have a greater opportunity, through their higher involvement with local communities and an emphasis on the commons and commoning, to be untethered from extant normative retail

environments. They provide more complex, 'messier' opportunities in incorporating a sense of community and collaborative commons.

As such, these forms of practice create spatial opportunities that are more 'rhizomatic' in their structure, and are set apart from these normative conditions of exchange. Being rhizomatic enables these offerings, speculations, opportunities to appear singular in their approach, even though an 'underground' network creates connections and new alliances for further opportunities of the rhizome to grow. These characteristics of *You, Me & Us* support resilient forms of sustainable consumerism associated with socio-political transformations that focus on non-consumption-based health and comfort, supporting the diversity of grassroots movements and non-consumption-based practices over economic growth.

6.8 Summary

Sharing and collaboration reinforce a transition towards a sustainable form of consumerism. CO and CC practices provide value in consuming practices not solely based on product or service, but instead value the personal engagement, collaboration and sense of community consumers gain from the experience. These practices focus on the values of community, Commons and commoning, agency or acting otherwise and spatial agency.
These approaches offer voluntary, empowered and engaging consumer experiences for the practices of community-oriented consumerism by concentrating on the 'convivial' of 'being' rather than possessing, offering an alternative to capitalist production. This presents the formation of *intrinsic* rather than *extrinsic* values.

While the Commons seeks to liberate multiplicities and connections (releasing resources and other forms of commodities from appropriation), commoning enables social relations and co-production, emancipating and opening the creative process. Commoning therefore provides a useful arena in which predominantly local communities and sustainable collaborative consumer practices can evolve.

The practices of collaborative commons include access to goods and services through networks of common interests (such as sharing, bartering, lending, trading, renting, gifting and swapping), placing far less emphasis on the value of economic exchange than the more

commonly used term collaborative consumerism, as proposed by Botsman and Rogers (2010).

Radical approaches within a diverse economy can include spaces for agency for acting otherwise within shopping scapes, reinforcing both efficient and resilient approaches to sustainable consumerism. Using these approaches three groupings of consumer practices were devised: *Just Me, You & Me;* and *You Me & Us.*

In terms of *Just Me* practices, I posed the question: can the features of *Just Me* coexist within an environment that, through spatial agency permits an acting otherwise, promotes a sense of community and practice of collaborative commons? To address this, I used the examples of *The People's Supermarket* in London and two of my own interventions, *Guerrilla Picnic* and *Public Knitting*.

There are aspects of sustainable resilience starting to form through the practices of *You & Me*, through acts of agency such as the revaluing of time such as slow and quick, the changing cycles of time; engaged and increasingly intimate, trustworthy and empathetic relational experiences between actors; a diminishing of boundaries between public and private within an exchange setting; an increased sense of community through more genuine relationships, increased information exchange and senses of empowerment and influence.

You Me & Us practices place an emphasis on commoning, a development of relations based on cooperation; is centred on social interactions (reinforced through narrative, slowing of time, curiosity and social agency); and a disengagement from the DEP. This disengagement has opened possibilities for also disengaging from extant forms of shopping scapes into private and other public realms, disused and abandoned temporary or permanent spatial configurations. These are demonstrated through three case studies: *The Living Room Restaurant*, Manzini's *Multi-Service Centres* and my intervention (and conceptual prototype), *The ByeBuy! Shop*.

In the next chapter I return to the consumer and I explore the relationships between the product and sustainability.

Chapter 7.0: The Practices of Pro-sumers, Re-sumers and Co-users

7.1 Introduction

This chapter focuses on the product, the commodity, the 'things' of consumerism through the consumers' direct engagement and the direct benefit this provides to sustainability. In the previous two chapters I examined the values of consumers through ethical and political consumerism and the connections of community and collaboration. These chapters focused on the activities of the consumer and how these activities can directly benefit a sustainable society, highlighting the spatial relationships to these activities and the opportunities curious spaces may enact to potentiate these approaches.

This chapter is not concerned with the decisions of selecting products or the reasons why consumers interact with products; nor is it purely concerned with engagement, for example co-creation, where a consumer has the ability to create a product with a producer. What I am concerned with here are the activities of the consumer that involves them directly with the product, and effects a positive sustainable outcome.

I have assembled these types of activities into three groupings: Pro-sumption; Re-sumption and Co-usage. Pro-sumption combines production and consumption, where the user or consumer produces what they consume or consumes what they produce. Re-sumption combines the activities of re-using, re-pairing, re-purposing and re-appropriating by the consumer for the consumer's own use. Co-usage combines sharing, lending, renting and other product service systems (PSS, see Section 4.12.3) where the use of a service replaces the need for the purchase of a product. The main aim for all of these activities is to decrease growth (consumption) reduce waste and increase healthy communities. These activities can be performed by individuals or by communities.

This chapter explores the tensions of space that traverse sustainable consumer practice with current shopping scapes and its potential to requalify, differentiate, imagine and create opportunities of difference and resistance to 'shopping scapes' through: a capacity to imagine resilient and/or efficient forms of sustainability and its ability to disrupt and/or adapt to the current dominant economic paradigm. This will be discussed through

the three practice groups, pro-sumption, res-sumption and co-usage, defining the different consumer practices within each, and how these are currently being translated into shopping scapes and speculations for spatial alternatives.

7.2 Defining prosumption, resumption and co-usage

The values of pro-sumption, re-sumption and co-usage are akin to many of the values associated with the ethical values of 'down-shifters' or 'voluntary simplifiers', as described in Chapter 5. Many of the actions of voluntary simplifiers engage prosumer behaviour, such as exchange, making best use of materials available, composting, on-site generation of water and energy, engaging self-production (Papaoikonomou 2013), as well as a continued active involvement in maintaining the product/service throughout its life cycle, such as repairing, refurbishing and tinkering (re-sumption) and acts of gifting and sharing (co-usage). However, while these similarities exist with voluntary simplifiers and the acts of pro-sumption, re-sumption and co-usage they do not exist in a clearly defined framework that can be categorised and labelled.

There is a blurring (introduced in Chapter 2) that exists not only between the 'boundaries' of these three areas of sustainable consumerism but between all areas of sustainable consumerism as well as with capitalistic forms of consumerism. Eden describes this as 'performative economies' that encompasses multiple, complex, incomplete and shifting knowledge practices (2015, 10).

Performative economies can therefore be said to be concomitant with the rhizome stimulating acts of 'messy' disruptions to the DEP, in this instance through the revaluing of labour and time of the 'product', prompting actions of curiosity and self-discovery, through participation learning and engagement.

7.2.1 Prosumption

Alvin Toffler (1981) is said to be the first to coin the term 'prosumption' to describe the act of someone who consumes what they produce. The separation of production and consumption, says Toffler, has led to a divide and distance between our relationship with time, space, social and psychic connections. The extant bias towards the 'what' rather than the 'action' in the existing DEP, implies that the consumer is a passive actor rather than a

creative participant in the process (Xie, Bagozzi, and Troye 2008).

These separations and biases have created a market[79] economy that continues to dominate social reality. In Toffler's recognition of the current economic/social systems of the developed world's ability (and increasingly the developing world) to sustain global societies, equitably, into the future, he proposes prosumption as an answer to this global dilemma. Eden (2015) argues that prosumption is challenging the existing cultures of consumption through an 'implosion' of collapsing the boundaries between consumption and production into prosumption. Toffler also argues that a society based on principles of prosumption promotes a reduction in work-life with more time available to produce goods for individual, family and or community needs and use. This strengthening of community is a critical factor for sustainable consumerism (as discussed in Chapters 4 and 6.)

Prosumption, particularly when addressed as a community activity, has much in common with community-oriented and collaborative consumerism, as do re-sumption and co-usage. The ethics of these practices of sustainable consumerism place a higher value on what people *do* rather than what they can *produce* as a commodity for value exchange – the qualities of this lifestyle include self-reliance, adaptation, the ability to make things, versatility and balance (Toffler 1981, 403).

The definitions of pro-sumption are varied, obscure and change according to the perspectives of different disciplines. Sociologists view pro-sumption as a new form of capitalist society; economists see its economic benefits, stores that provide ways of making products; management sees this as a form of consumer interaction, building consumer loyalty and competitiveness; and a technical perspective is that prosumption is providing technical solutions such as on-site energy production (Czuba 2017). Authors such as Ritzer provide the following terminologies for prosumption, as cited by various researchers:

- do-it-yourself (DIY) (Watson and Shove 2008);
- craft consumption (Campbell 2005);
- Pro-Ams [professional amateur] (Leadbeatter and Miller 2004);
- co-creation (Prahalad and Ramaswamy 2004);
- service-dominant logic (Vargo and Lusch 2004, 2008);

[79] 'Market' as an exchange network that can exist as a capitalist market, exchange market or barter market.

- commons-based peer production (Benkler and Nissenbaum 2006);
- collaborative capitalism involving both value co-creation and service dominant logic (Cova, Dalli and Zwick 2011);
- crowd- and open-sourcing (Howe 2008); putting customers to work (Ritzer 1993);
- wikinomics based at least in part on the idea that businesses put consumers to work on the internet (Tapscott and Williams 2007);
- the complete collapse of consumption into production (Zwick and Knott 2009);
- Laughey's (2010) productive consumption; and
- the produser (Bird 2011; Bruns 2008, 2009)

(Ritzer 2014, 4-5. Bullet points are my addition).

Many of these terminologies encompass my own considerations for the definition of prosumption including DIY, craft consumption, pro-ams, forms of co-creation where the consumer has an equal or dominate participation in the process with other co-creators, commons-based peer production, aspects of crowd and open-sourcing and the produser[80].

These forms of pro-sumption encompass high levels of engagement and involvement on the part of the 'consumer' or prosumer, offering empowerment and decision making to the consumer, providing greater control on issues relevant for sustainable consumption such as material choice and production processes. Kohtala uses the following keywords in her literature review of this topic: "distributed production, distributed manufacturing, mass customization, personalization, peer production, prosumption, fabbing,[81] personal fabrication and Fab Labs" (2015,656).

These keywords are useful in considering the wider options for pro-sumption, and also overlap with large manufacturing processes that disempower the consumer and, in the case of mass customisation, although provide some control on the output of the product it is limited by the manufacturer's constraints.

Xie *et al.* provide a closer definition for my proposal of pro-sumption: "value creation activities undertaken by the consumer that result in the production of products they

[80] A term used by Bird 2011; Grinnell 2009; Ritzer 2014

[81] 'Fabbing' is an abbreviation of digital fabrication.

eventually consume and that become their consumption experiences" (2008,110). The important wording here is 'value creation' – the addition of value to the practice of pro-sumption. However, even within this definition, value creation is still considered as a part of mass-customisation, depending on the emphasis of 'value'. As such, value plays an important role in my definition as an *intrinsic* value creation.

Ritzer (2015) claims that through smart technology there is now a 'new world of pro-sumption'. Indeed, much of modern pro-sumption exists through the prevalence of modern technology, such as the Internet, smart phone, credit card and express delivery systems (Ritzer 2014). Many of these forms of pro-sumption, through the use of these rapidly evolving technologies, can distance the engagement of the user in their practice of exchange, and separate them from the 'product' they are consuming. There can be a distant participation; a distant form of engagement based on 'likes' and 'clicks' that does not necessarily further practices of sustainable consumerism.

Social media is increasingly being used to produce and consume 'the news'; however, these technological platforms have distinct advantages in creating connections within local and more remote communities that ensure a more successful collaborative commons greater access to practices of pro-sumption.

As such, for this thesis, I am concerned with the specific area that involves the *direct* engagement of the consumer/user with the production of a product they also consume, and the *intrinsic* valuing of labour and time in the act of pro-suming that provides a pathway to non-consumption-based states of health independent from economic growth, reducing consumption and waste. This therefore excludes areas of pro-sumption where the consumer is a distant participant in the production of the product, such as mass customisation, or where the experience does not involve a physical product, such as self-service or the use of social media.

Using this more refined definition for the practice of pro-sumption enables a further spatial exploration between extant consumerism and the practices of sustainable consumerism. Here, the practice of pro-sumption provides time for the pro-sumer to explore acts of curiosity underlying the value of the product, the material, the consideration of the prosumers limit or extent of labour skills and knowledge and their untapping through resources and/or people. The *intrinsic* valuing of time and labour allows for the pro-sumer

to explore the sensations of materiality (touch, smell, sound, taste and appearance) and unlocks opportunities and possibilities, providing an enhanced understanding for new or different ways of 'doing'.

This temporal dimension, (the slowing down of process) provides opportunities for engaged human connections and non-human thingness if working alone, which cannot be sustained within the current economic paradigm of 'time is money'. The 'thingness' (to be discussed in Section 7.2.2) of products is slowly unlocked beyond simple acquisition, assisted by acts of engagement, either between different actors in the performance of prosumption or the curiosity of the act of making. This can reveal an *intrinsic* valuing and understanding of the relationship between the object and its connection to the greater systems to which it belongs, a curiosity helpful in furthering practices of sustainable consumerism.

7.2.2 Re-sumption

The performance of sustainable consumerism brings together the practices of not just production and consumption, which has been the focus for discussion of pro-sumption, but consumption and *disposal.* I have renamed this 're-sumption'. This locates the practice of pro-suming in a new dimension, capturing the circularity of the life cycles of products, rather than as a linear production/consumption system and brings a new level of production or resumption into practice. Re-sumption focuses on the user production and consumption at end of life, where products are reordered as 'no longer useful' requiring repair, maintenance, or reimagined into something other, extending their life beyond the expected and not replaced with the new.

To further this discussion of resumption I draw on the work of Hetherington (2004), Eden (2015), Bennett (2004) and Cherrier *et al.* (2015). Using these authors' work, I bring together what I consider to be critical points associated with resumption that addresses the hidden qualities of the performative aspects of waste and disposal. Hetherington argues that disposal is about placing absence, that are spatial in their manifestation, formed around abeyance, return, storage, removal and haunting (2004, 160). Objects move through a process of presence to absence. In order to place objects, and reassess them as useful or useless Eden (2015) notes the practice of 'moral reordering'; that is, how products are

valued and revalued as objects of desire 'wanted' or objects of rejection, 'unwanted'.

This reordering (in Eden's example) takes place in the Freecycling[82] online gifting group (in a virtual space) where objects are valued and placed within a virtual grouping. However, this reordering and valuing also happens in a physical realm, as objects are moved (placed) from one space to another as their usefulness is seen to wane, until such point they are considered 'waste' or useless. Uselessness can be related to the unwanted, but can also often be related to damaged or broken items. This *moral* ordering and reordering of useful and useless, questions the definition of waste as a term that is understood by everybody as being the same, bringing forth the adage: 'One man's trash is another man's treasure'.

Bennett argues that the materials/objects themselves have a power and energy that animates – through 'thing-power'; this provides a power to act, to produce effects of subtlety and the dramatic upon humans (2004, 351). Things have power by operating in conjunction with other things, a nonhuman assemblage that provides thing-power and the ability to shift through different states of being, from trash to treasure or inanimate to animate, for example (2004, 354).

Cherrier *et al.* observe that objects are actants in their own disposal; not passive subjects in the decisions of the actors. They transform to the passing of time, change as they interact with their environment, are fixed within their own genealogies and have responsibilities as object citizens (2015, 486).

It is with these thoughts that I explore re-sumption, as a spatial activity, of moving objects from presence to absence to 're'-presence, never truly 'wasted' but creating ghosts of their presence as they move from place to place; not only as passive subjects awaiting their fate from a moral reordering, but as actant objects carrying their own power to transform their futures. These temporal moments of an object's life decide its fate as it traverses through its existence, where at some point the space it will occupy will be on a molecular scale – never truly 'wasted'.

The divestment[83] and appropriation of objects relies on the strength of this 'thing-power' of the object as it is carried through diverse relationships and conjunctions with

[82] https://www.freecycle.org/

[83] See paper by Gregson *et al.* (2007) for a detailed coverage of divestment through consumption and disposal.

other objects, either being continuously transformed and reinvigorated or abandoned and displaced. This creates the complex relationships between objects and the materiality of re-pairing, maintaining, re-furbishing, re-purposing and re-appropriating.

Repairing, maintaining, refurbishing, repurposing and reappropriating are activities performed by a 're-sumer' to keep an object and or material from being classified as 'use-less', in anticipation of its potential:

- repair, fix a broken object;
- maintenance, look after a product to off-set repair needs;
- refurbishment, enhance an existing object usually to 'modernise', such as the reupholstering of furniture;
- repurpose and reappropriation, create new uses for objects/materials by changing them in some way.

These activities can be performed individually at a domestic scale or within groups such as 'Repair Cafés', where communities assist each other with skills and knowledge to continue to re-sume products. As with pro-sumers, the act of re-suming requires skills and knowledge to undertake the labour and time. This differs from traditional repair shops and remanufacturers, where the user is no longer involved in the activity.

These acts of re-sumption form acts of disruption and resilience, replacing objects from the lineal, production-use-waste framework into one that is cyclic and circular, whereby the continuous activities of repair, maintenance, refurbishment, repurposing keep the object in a constant state of flux, opportunity, potential and movement. Objects maintain a constant temporality in their current form, continuously placed and replaced in their journeys of the imagination by the actors that transform them. Concurrently, the acquisition of new objects is subverted as the 'old' are kept in longer use.

Eden (2015) discusses these disruptions further through the practices of a Web 2.0 platform *Freecycle* to demonstrate how the reusing of products disrupts three binary situations:

1. *consumption/production, where products are reimagined, repaired and re-offered by Freecycling prosumers;*
2. *digital/ material, where online Freecycling posts create exchanges of physical objects, shifting them from place to place and also reimagine the physical way in*

which they are used and by whom; and

3. *mainstream/alternative, where Freecycling practices seek to make sustainable consumption not only pleasurable but also draw on mainstream consumption repertoires to promote it, rather than maintaining a clearly separate 'alternative' set of practices* (Eden 2015, 3).

This shows an interweaving and disruption to normative consumer practices in the DEP, existing within a virtual space. Disruption to the DEP occurs through the displacement of objects within a virtual plane, being moved and shuffled from presence to absence to re-presence, while co-opting the normative practices within the DEP of marketing and 'sales' to attract this re-presence, even though goods are not actually being exchanged for money. I will discuss these concepts of co-opting in detail in Section 7.3.

Re-sumption readdresses the intrinsic value of 'objects' through repair and maintenance and 'things' through reappropriation and repurposing. This revaluing provides the user with skills to reassess the moral ordering of what is useful and useless – an alternative way of seeing, understanding, appreciating the objects/things at hand with a sense of curiosity and imagination of the object/thing in a future; its 'becoming'.

For example, objects/things within the Swap Shop (in *The ByeBuy! Shop*) could be reimagined in order for them to be revalued as 'useful'. As the content of the Swap Shop altered continuously throughout the day (being replaced with random objects) there was no sense in organising the display of the objects into types and groupings. It was not known from one hour to the next what objects would be taken away and what they would be swapped with. As the shopkeeper, at the end of the day or during a quiet moment, I would tidy and straighten the objects, occasionally making temporary groupings associated with colours or textures or where I felt there was a connection to the objects on display – pre-empting a relational connection for the participants, such as similar toys or clothing that might 'work' together (Figure 51).

Figure 51: ByeBuy! Shop, Swap Shop organising products

The constant swapping of objects within the Swap Shop provided a state of objects in presence and absence, things connecting and reconnecting with each other as these changes took place across the course of the day, revealing the curious space that lay between them. By perusing these haphazardly displayed objects/things with in *The ByeBuy! Shop*, participants could reimagine how they could be repurposed, repaired, refurbished.

Using the term 'thing-power', described by Bennett (2009) as the capacity for things to be actants to have a capacity to "animate, to act, to produce effects dramatic and subtle" (Bennett 2009, 6) and to "manifest traces of independence or aliveness"(Bennett 2009, xvi), as well as the condition of "place and things precede action – as action" (Hannah and Mehzoud 2011) provides useful ways of discussing the power of things in this random condition.

Through these haphazard display groupings opportunities occurred for random connections between objects; their 'thing-power' provided the possibilities for action, preceding the action itself. This curious space between the opportunity for action and the action itself can strengthen curiosity and reimagination, revaluing the objects from 'useless' or non-valuable objects from the previous user, to 'useful' things.

To push Bennett's concept of thing-power a little further, she suggests that if we take seriously the idea that things are alive, we would be less irresponsible with how we value and respect our things. The projected 'vitality' of the objects displayed in these haphazard groupings highlighted, for some participants, the sheer waste and variety of the stuff that still occupies the private shelves of homes and garages. This visual energy (or vitality) of the displayed objects highlighted the enormity of the problem at hand, while also revealing possibilities within this space of the curiousness for the objects as actants of change' (after Fournier, 2015) (Figures 52 and 53).


Figure 52: L. *The ByeBuy! Shop*, Swap Shop organising products
Figure 53: R. *The ByeBuy! Shop,* Swap Shop organising products

The concepts of curiosity and 'thing-power' were reinforced in the Repair Deli and Slow Market, where the 'power' of things, and human curiosity collapsed into each other, the object becoming 'alive' with energy informing the curiosity, imagination and actions of the actor. The materials and objects themselves informed their own futures, their re-presence from absence, from useless to useful, from unvalued to valued, as they were manipulated and changed. These actions of both 'thing' and actor, provided the tactile curiosity needed to inform how things were made and put together, providing participants with the knowledge and skills to build and repair their own items, supporting epistemic forms of curiosity. The intended uses of products can then be maintained, repaired or reimagined through a skilful intervention, increasing the objects opportunities for continued use through a more informed value ordering of 'useless' and 'useful'.

The use of narratives provides further ways of embodying 'power' within an object by adding value and possibilities of 'the other'. Walker describes how the use of 'artefacts' (as opposed to objects) provides a narrative related to place and context, and identifies meanings and the human condition as both located and democratic. He continues by likening artefacts to evolving stories that are continuously contributed to by the collective and the individual, reflecting social and cultural meanings and values; that is, "developing meaningful and lasting material culture" (2015, 6).

The importance of narrative can be seen reflected in remarks made by the participants of The BuyBye! Shop:

I like the story behind the objects. When you buy something in a shop it doesn't have that, it's just new and doesn't have a history behind it.

The stories are sentimental. You can see the meaning behind it and makes you keen to hold onto it.

I like the unexpected and surprise you find in the [stories].

The stories personalise it.

The stories are really emotional.

Cherrier picks up on this idea of objects being actants through narrative, as objects change and transform through the passing of time and their interaction with the environment (2015). *The ByeBuy! Shop* allowed consideration of this use of narrative extensively throughout the course of the week the shop was open; reflecting, questioning and building on how narrative through re-sumption can reveal curious spaces fostering different perceptions and values.

For example, different forms of repurposing or reappropriating, provided visual narratives and visual cues of curiosity. Through this reappropriation alternative values were given to materials/objects that would have been otherwise considered waste, at best recycled into a new material at worst sent to landfill or re-placed, abandoned. Plastic drinking cups, discarded during a local 'fun run', were collected and transformed into sculptural light fittings and window displays by two local artists (see Figures 54 and 55).

Figure 54: L. *The ByeBuy! Shop*, making plastic cups into light sculptures with artists Isis St Pierre and Serena Rosevear
Figure 55: R. *The ByeBuy! Shop*, plastic cup light sculptures

The divestment and interruption of their 'normal' fate as a waste material was revalued through their reconnection and narrative initiating a construct of thing-power. Here however the objects, instead of being randomly displaced and allowing acts of randomness to create their 'power', were ordered in a specific manner, using repetition in material use and fixing methodology. The 'power' of these objects was revealed through their repetitive form and material as a 'building block' which could be stapled together, their original forms dictating the final shapes. The narrative of the plastic cups (other than the object itself as part of the local 'fun-run'), added a further layer of value.

Through this simple act of reimagination, using the power of things to revalue this unassuming item, the value of these items turned from waste to intriguing items that continued to have lives long after the store closed. For example, the overhead light fittings remained in the new shop, the bulk of the sculptural lights went to a local nightclub for its dance floor and I kept one for use as decorative lighting in my backyard.

For visitors to *The ByeBuy! Shop* once these forms provided intrigue and curiosity and they learnt the most recent source of the material as 'waste', other waste materials could be seen to have potentiality, to have 'thing-power'. Participants recognised not only the potential of these waste materials but connected this to the problems at hand:

We don't need so much stuff!

We need to be able to survive if there is an environmental or economic catastrophe. The concept behind this shop will help us do this.

I like the recycling concept.

The amount we consume is the norm, why?

This is the future, this is where we are headed into the future!

These unseen, hidden opportunities of materials and objects can be revealed through the connections made within curious space – exposing their re-value through re-appropriation, their re-placement within a different context (from a waste pile to a shop interior), their resistance to becoming waste.

These acts of narrative were further reinforced by Story Exchange stimulating interest and curiosity in the narratives of fact or fantasy, which supported both perceptual and epistemic dimensions of curiosity. Children were asked to draw a picture that answered the question: "What would you give someone you loved that you couldn't buy in a shop?" Their answers were thought provoking and revealed ephemeral gifts, such as hugs through to found objects such as flowers and shells (see Figure 56).

Figure 56: *The ByeBuy! Shop*, children's drawings, representing "What would you give someone special if you couldn't buy in a shop?"

This 'gifting' and engagement of information through narrative aids in the construction of social and cultural meanings, and assists in the formation of moral

re-orderings, shaping the connections made with materials (Eden 2015) and the way objects are used or abandoned.

A concept that recurs through this thesis is time, an important factor in allowing for reimagination, curiosity and tinkering. In a modern society and the DEP, time is becoming increasingly scarce, even if only perceptively (Crocker 2016). Our lives have become time-possessed, rather than time lived (Beighton 2016, 12) and with that the ability to participate in self-rewarding activities requiring skills and the development of deeper relationships has diminished (Sassatelli 2015).

As a result, we rely on consumer contrivances that *save* time, effort and skill, rather than activities that produce long term pleasures and healthy communities (such as goods and modalities of consumption that *require*, time, effort and skills (Sassatelli 2015) and enable curiosity and imagination, important for activities of prosumption and resumption). The value of these activities has been slowly forgotten and concealed behind consumerism, hiding an inner life that requires silence, introspection and contemplation in order to reveal qualities of perception beyond the captivation of consumerism (Walker 2015, 5). By revealing and requalifying time, alternative modes of doing and thinking can be explored through curiosity and reimagination.

The reimagining and reappropriating/repurposing of products, without changing them through refashioning or repair, is reliant on our imaginations and curiosities, but also our skills and knowledge. This time dedicated to consumption as creative appropriation provides a *laboured* part of its value (Sassatelli 2015) that in the most part cannot be valued economically unless an economic value is placed on labour itself, rather than labour being a value in itself.

While skills, labour and time are imperative for re-sumption and pro-sumption, it is also the understanding of their presence and absence; their re-presence and moral reordering; their value through their different states of being and their ability to act as actants as well as objects to be interacted with, that help to guide our interactions with objects. Curiosity aides in this re-conceptualisation, this re-association with objects realising the notion of reimagination, both in the initial thinking and the actuality of the idea/concept. Curiosity, is “closely related with, if not the cause of, creativity” (Rowson 2012, 20) and creativity is critical for resilient sustainable consumerism.

7.2.3 Co-usage

Co-usage is concerned with how products are shared through shared ownership (such as community ownership) or shared usage (such as lending) or replaced by a service, (such as renting). Consumers (acquirers of goods/services) are replaced by 'users' (shared use of goods/services). Aspects of inter-generational objects, and gifting, can also be brought under this grouping of co-usage, where 'ownership' does not lie within a single person or generation but across generations and within cultures.

It is also relevant to note that co-usage and its relationship with access and custodianship have similarities with the Commons, where resources are shared; however, the difference being that the Commons requires reciprocal rights of users in perpetuity (Pedersen 2010), rather than on a more temporary basis (a defining aspect of co-usage I am using here).

In a pragmatic sense, the practices of co-usage can reduce material consumption and waste at the end of the life cycle, keeping products in use for longer through a service provider or providing a service instead of a product. They can provide services that offer disposal, take-back and/or extended warranty options that may ensure more sustainable practices and decrease waste. Re-use and result-oriented services (where it is the service or outcome of the product rather than the product) can radically change the system through which functions are fulfilled, resulting in more sustainable outcomes (Nawangpalupi 2010).

Co-usage requires custodianship of a temporary or permanent nature. A library, for example, is a custodian of books to loan to library members, and these members are temporary custodians while the book is in their possession. A community is the custodian of a community toy library. Societies and communities are custodians of inalienable objects and narratives, and families those of inheritable worth. Being a custodian places value on an object that is not necessarily of economic value (but can be). There is a responsibility to the object, to the narrative that exceeds personal value. The library, for instance, has a responsibility to the community to maintain and store the books for their access and the members of the library have responsibilities to other members of the library, as well as to the library itself.

Co-usage is primarily concerned with access – the ability to share, to pass on, to gift – thereby reducing the need for individual ownership. Here, users engage with products and services on a temporary basis where there are shared resources, such as lending libraries where collections of products are accessible to a larger number of people, rather than each person/household owning their own. This not only provides access to a potentially wider variety of products, as in the case of toy libraries, but also allows for changing circumstances (growing children) and access to toys that would otherwise be out of economic reach for an individual family. Co-usage may also take place where a single person or entity remains the owner of the resources/service to be lent out to others on a temporary basis through goodwill as 'a friendly neighbour' or through an economic fee; essentially a rental service.

Another form of co-usage includes a service where there is a shared agreement between two parties of the custodianship of the product and the service it offers. For example, *Interface*, one of the world's largest manufacturers of carpet tiles, offers a service to the user of the carpet where instead of the carpet being owned by the user it remains in the custodianship of the manufacturer – the user is a temporary user of the carpet, (in this case) paying for the 'service' a carpet offers – a soft floor covering that the custodian (*Interface*) maintains and looks after while in use by the user. Once the service of the carpet is no longer required, the carpet is returned to the custodian for another user or the materials recycled back into a new carpet (Anderson 1999).

Co-usage has a different type of engagement with the product than pro-sumption and re-sumption. The latter provide an intimate relationship with the object as the user creates and/or repairs/maintains it. There are values of time and labour integrated into this relationship. Co-usage, on the other hand, is predominantly a temporal relationship of use, not that of invested labour or time – it can be seen as a tool/service to provide a means to an end, or in the case of longer-term relationships having an intrinsic value that is passed from generation to generation. The values of ownership are replaced with the values of custodianship. The custodians value the access afforded through co-usage, including the practices of re-sumption, such as repair and maintenance within this custodial relationship to ensure its continuing value.

At this point I return to the gift and gifting, as there is a strong relationship here with co-usage, and Hyde's (2007, first edition 1979) exploration of 'the gift', in that momentum is

imperative for the gift as it passes from person to person. In this instance, a gift is 'consumed' as it passes between one person and the next without anything in expectation for return:

> *Gifts are a class of property whose value lies only in their use and which literally cease to exist as gifts if they are not constantly consumed. When gifts are sold, they change their nature* (Hyde 2007, 26).

The temporality of the gift as it moves from one person to the next, its lack of ownership through its continual movement (remaining 'abundant') as it is passed along, but when accumulated, can be enjoyed only by the few, are shared with the characteristics of co-usage. Co-usage, as with gifting, also relies on the movement of things between people, this movement creates an abundance through access and a temporal engagement with the object/service. It is this temporality coupled with values of custodianship that define co-usage.

The gift of words is a gift that can be continuously passed on to others without the need for physical exchange (knowledge, however can become a commodity for exchange in order to hold power). Here custodianship is based on spoken words. The words are momentarily held by the storyteller, as they pass from her to the listeners, the next custodians. This gift of word custodianship is passed along a growing network of connections; never ending, always moving, the words (hopefully) faithfully being remembered and passed along.

The responsibility of the custodian is to maintain the words as they were first presented. Individual embellishments or omissions may start to destroy or enhance the gift as the responsibility of the custodianship is relinquished.

Figure 57: The ByeBuy! Shop, Story Exchange

Story Exchange (Figure 57) at *The ByeBuy! Shop* also provided gifting through the gifting of words – through stories, information, poems, life stories and legends without the need to purchase anything. The performance of these narratives within Story Exchange either happened in an organised manner or serendipitously with people joining in, as interest and curiosity was established. An emotional connection through the acquisition of a commodity was challenged with the acquisition of an emotional connection made through story-telling.

Accordingly, co-usage is concerned with the temporary access to products or services that may be held in custodianship by an individual, group, organisation or community. Values of ownership are replaced with values of custodianship and a broader level of access.

7.3 Pro-sumption, re-sumption and co-usage co-opted by the DEP

At this point in the discussion it is relevant to acknowledge how the acts of pro-sumption, re-sumption and co-usage can be co-opted by the DEP, and can negate or reduce the sustainable benefits these activities in many ways set out to achieve. More recently, the developed world has seen an increase in pro-sumption through, for example, home cooking, kitchen gardens and home improvements; re-sumption as a 'style' to acquire goods that are, or appear to be, 'handmade', and co-suming through online platforms, such as Airbnb.

While there may be benefits to the growth in these activities to promote (perhaps) healthier home cooked meals, leading people away from consuming prepared meals or homes that are better designed and perhaps more energy efficient, they also have the ability to increase consumerism through the Diderot Effect[84], offsetting the sustainable consumer benefits of reducing product consumption. The paraphernalia of the added products required to pro-sume, such as cooking books and specialised equipment, as well as specific tools to undertake repairs (Ritzer and Jurgenson 2010), can possibly increase consumption rather than reduce it. In the case of co-usage, while sharing the use of unused items may prevent an increase in the sale of such items, it has been seen that in the case of, for example, car-sharing, otherwise unused cars are being increasingly used by people who

[84] The Diderot Effect, coined by Grant McCracken in 1988 (McCracken 2001), relates to a spiralling of consumption based on dissatisfaction with existing possessions. This may be caused by a new possession that doesn't fit with the current possessions and so the old are replaced with new, or a changed value system for example changing to a sustainable philosophy creates the desire to change old possessions onto those that are more 'sustainable negating the environmental consequences of these actions.

would otherwise have used alternative forms of transport such as bicycles or public transport, increasing the consumption of petroleum and pollution.

This increase in the Diderot Effect enables capitalists to benefit from these new consumer interests by not only repackaging objects as befitting these practices but taking advantage of a market opportunity – of which Airbnb is an example. Pro-sumption, resumption and co-usage can therefore be consumed and subsumed by neoliberal capitalism and sold as a complete package, where skills and materials or the sharing of common goods and services can be bought for a price. The values of pro-sumption, re-sumption and co-usage (time, labour, custodianship and access) have been misplaced.

The time required to learn new skills, provide labour, share amongst the commons is either uneconomical or does not feed the need for economic growth. These skills need to be re-packaged into the quick, affordable and profitable such as un-skilled modular flat-packs. Reimagination has fallen back into a consumerist role – the imagined life, the life we want/need. Eden furthers this point with Freecycling, where products for gifting are 'advertised' using the familiar marketing techniques of mainstream consumerism rather than alternative techniques (2015, 3). There is a blending and messiness here of what is seen as alternative or sustainable consumerism and the mainstream.

The ability for modern consumers to remain 'purists' in their quest for sustainable consumerism can mean a lifestyle akin to the Amish, for example, an uncommon occurrence. However, the ability for the DEP to subsume sustainable consumer activities is common. This continuous crossing over, inbetween-ness and indistinction of sustainable consumerism and consumers, recreates messiness and opportunities for resistance.

The interweaving and overlapping of these dichotomies provides the frictional boundaries that create the social spaces necessary to question and counter the DEP and sustainable consumerism; there is not a straight and narrow 'wrong and right', a clear answer to a way forward but these uncertain boundaries that through their temporal nature move and weave between, across, over and under each other in rhizomes of imagination, curiosity hope and optimism may provide the pathways for finding the 'right' solutions or at least the pathways not to pursue.

7.4 The influence of the Internet on prosumption, resumption and co-usage

Web 2.0[85] provides a unique platform for digital pro-sumption, re-sumption and co-usage (including social media such as Wikipedia, Facebook and YouTube), and one that Ritzer and Jurgensen (2010) argue could radically transform capitalism. They state this is due to:

- a lack of control capitalists have over the 'on-line' pro-sumer, [re-sumer & co-user] with a greater likelihood of resistance;
- the exploitation of pro-sumers, [re-sumers & co-users] undertaking unpaid [but willing] work is less clear;
- an emergent economic system where services are free and pro-sumers, [re-sumers & co-users] are unpaid; and
- the system is based in abundance rather than scarcity with an emphasis on effectiveness rather than efficiency.

Web 2.0 and its ability for users to create and share content has been instrumental in the development of platforms that provide pro-sumers, re-sumers and co-users with the connectivity and usability that had been previously missing. Web 2.0 has also formed Commons such as the creative commons where the rights of creative outputs are gifted to the greater community, with certain caveats.

Social media and 'wikis' are forms of pro-sumption where content is produced and consumed by the user, increasing communities beyond the physical boundaries of localities and access to information. These types of pro-sumption have the ability to reduce material consumption and increase social agency as important aspects for sustainable consumerism.

7.5 Practicing pro-sumption, re-sumption and co-usage

I argue that pro-sumers, re-sumers and co-users provide value-in-use, rather than value-in-exchange. It is therefore the people providing the value, requiring a reconnection of the production-consumption process (Ritzer 2014, 16) and the consumption-disposal process, the non-economic value of this human experience. Through participation in creating and producing, a learning process occurs, producing a deeper understanding of the commodity and creating increased value in the final 'product' and a developed understanding of the environment (Torretta and Pakbeen 2015).

[85] Web 1.0 is the collective provider of internet services, Web 2.0 is user-generated: users can produce content collaboratively (Ritzer and Jurgenson 2010, 19)

There is a distinction, a curious space, that is occurring where the novelty of the product (instead of being expressed through obsolescence) is expressed through learning, creativity and rationality.

There is an intrinsic pleasure in personal fulfilments and accomplishment through acts of pro-suming and re-suming that are lost with the extrinsic pleasures of status and competition of consumerism in the DEP. These pleasures that occur through time, and the effort and skills of labour, enriching one's own capabilities, to produce qualities of long-term well-being (Sassatelli 2015). Pro-sumption and re-sumption provide self-fulfilling activities that can be further developed through study and information gathering or through absorbing the relationships of those who are skilled through mentors, teachers and the experienced.

Co-usage provides different values, associated with sharing, custodianship, responsibility and trust for greater access to a wider variety of products and services reducing ownership. Consumers become users and collaboration is key to its success for which the Internet, Web 2.0 and the Internet of Things has greatly assisted in furthering and supporting this activity.

To further the understanding of pro-sumption, re-sumption and co-usage their spatial understandings and importance for a sustainable society, I concentrate on these activities undertaken as individuals and as local communities. I am not including these activities at a greater scale than a community as the active involvement of the individual at larger scales becomes less effective as a model, minimising social benefits and most often utilises professionals in these activities.

As such, these groupings have the greatest influence on the individual 'consumer' and *vice versa*, the impact of the consumer on the different consumer practices. As my research is concerned with the impacts of consumerism at the retail threshold, reflecting on issues more related to organisational management and government policy (while eventually making an impact at the individual and community scale) do not necessarily support or associate with actions happening at this more grassroots level. It is also at this level individuals and communities can, conversely, initiate change in a more subversive, even rhizomatic, manner and influence organisational and government policies.

7.5.1 Practicing pro-sumption: speculations for spatial understanding

The practices of pro-sumption, while encompassing a number of different activities, can be separated into two distinct groupings based on individual and local community engagement. Both of these groupings have different relationships with sustainable consumer practices and afford different spatial needs.

The practice of pro-suming at an individual level can include activities that involve activities such as household do-it-yourself (DIY), crafts, professional amateurs (pro-ams) (Ritzer 2014) and/or those dedicated to voluntary simplification (Eden 2015). Their motives are varied, including extrinsic motives such as saving money (Eden 2015; Watson and Shove 2008) and self-expression (Campbell 2005), and intrinsic motives such as learning new skills, creativity, engagement with the product (Sassatelli 2015: Watson and Shove 2008), self-expression (Campbell 2005; Watson and Shove 2008) and reducing waste (Eden 2015). The activities included in individual pro-sumption include cooking, sewing, knitting, gardening, furniture making and household 'handy-person' to more extreme product making such as 'kit cars' and boats, interior makeovers, such as kitchens and bathrooms to whole houses and even machinery.

These notions of personal fabrication[86] rely only on the individual producer, their own skills and desires. Outputs are low as the product is being produced for and by the user and therefore not being determined by market influences. There is individual empowerment and curiosity within these types of prosumption forming intrinsic values of satisfaction and non-consumption[87] based states of health and comfort.

Slow Market, as part of *The ByeBuy! Shop*, proposed this concept of pro-sumption to participants through the making of products that the participants could then take for their own to use. One of the activities of the Slow Market involved kite making, using sticks, tape and old newspaper (Figure 58). In observing a young father and son in this making process, it became clear how this activity engaged the pair. Their commitment to understanding how

[86] Producing own unique products with full agency on the control of the outputs – producer is user

[87] It is important to recognise here that while I am discussing a non-consumption-based type of health and comfort, there are ultimately materials and products that will/may need to be purchased in order to enact many of these types of prosumption, which in turn creates an entire marketing and consumer niche in themselves. Prosumption will only be a truly resilient form of sustainable consumerism when this connection is broken and the sourcing of materials and products adheres to the principles of resilient sustainable consumption such as a displacement of growth within the economy, incorporating gifted, shared and waste materials and products for example. This also starts to cross-over into the practices of resumption to be discussed further on.

the kite was to be built reinforced acts of curiosity and exchanges in learning between both father and son. Decisions and experimentation had to be made; understanding the materials and what was best to use. The 'thingness' of kite needed to be understood and explored, the mechanics of flight investigated as well as the techniques of listening, learning and engagement between the three actors, moved the 'production' process forward and occasionally backward as mistakes were recognised and adapted.

Figure 58: The ByeBuy! Shop, Slow Market, Kite Making

To replay this same scenario in a contemporary toy shop would result in a very different experience, with (it is presumed) little engagement between either father and son or the shopkeeper during the exchange process. By slowing down the process, allowing space for activity and time for thinking and learning by making, alternative connections were revealed. Pro-sumption provided a space for self-discovery but also a way of sharing and communicating knowledge, memories, narratives and emotions (Sassatelli 2015).

Valuing time as a part of a *quality* economy rather than a *financial* economy ('time is money') provides opportunities for making connections (between human, inanimate,

natural and built environments), thinking more creatively about solutions and consequential actions, and taking time to create and taking responsibility for actions. Time therefore provides a sense of agency, a sense of empowerment. Within the current financial economic paradigm, time can be valued as unproductive, as 'wasted', when not engaging in paid work. This can severely limit the ability for many to engage in a quality economy, viewing time spent in 'unproductive' activities as prohibiting the financial support of families or enabling a more financially successful lifestyle.

I am using agency in the transformative sense, which Schneider and Till describe as "action that effects social change" (2009, 97). Agency in this instance exceeds the meaning of exchange, of providing a service, being an agent for the purposes of exchange such as a 'real estate' agent or 'newspaper' agent. The term agent in this form appears often in the literature of consumerism. In these instances, agency is concerned with one serving another. I am determining agency here to be as Giddens (1984, 14) describes – an agent of change, intervention, influence, empowerment, "the capability of 'acting otherwise'" (Giddens 2013, 216).

To be able to act otherwise within a normative retail setting is quite a radical undertaking (as I have discussed in relation to *Guerrilla Picnic*); however, it is an undertaking that is required for change to happen, to provide an alternative understanding for the practices of consumerism in order to bring about genuine sustainable change. In a spatial setting therefore to enact change, to be able to act otherwise within a space, change must be able to occur – therefore providing a temporal setting. I return here to interiority as a temporal state and one that best fits therefore this notion of agency in a more physical form. I employ Schneider and Till for their thoughts on spatial agency:

> *A better definition in relation to spatial agency is that the agent is one who effects change through the empowerment of others. Empowerment here stands for allowing others to 'take control' over their environment, for something that is participative without being opportunistic, for something that is pro-active instead of re-active* (2009, 99).

It is this understanding of being pro-active and providing empowerment to the practices of sustainable consumerism that I feel is critical if we are to engage in practices that are genuinely sustainable in their results. This contrasts with current normative retail practices where a homogenaic form of practice exists and 'acting otherwise' is seen as undesirable,

even offensive, to the point where people are asked to leave premises, or even fined for a 'disruption' to the normative.

To enlist the practices of pro-sumption within the current normative states of consumerism will be a major disruption and will require an 'acting otherwise' of more than just the consumers. Property owners and retailers (even policy makers) will need to also 'act otherwise' in order for these practices to be enabled including designers who articulate these practices through design.

In another example, Eden (2015) proposes a form of pro-sumption that involves material in its actuality, but the pro-sumption activity is immaterial. This supposes the proposition of how a material product can be changed (pro-sumed) through re-imagination: not through any physical change but through the reimagining of its use, for example, a disused esky[88] reimagined into a worm farm. Here a curious space is captured between the imagination of the user and the object itself as a proposition and idea not yet realised.

The reimagination can take place in physical form or, remain an idea for future activity to be passed on for someone else to undertake. There is no physical or material exchange, but a proposition that lies within the imagination to be reimagined through its physical form. This invented realm of the curious lies hidden, dormant until its re-imagination is complete. The dormancy of its evolution can be related to opportunity, time scarcity, skills development, materials and tools availability and so on. It may be a dormancy related to 'thing-power' the patience of objects anticipating an alternative pathway for an unconventional use, another way of understanding beyond its initial purpose. These actions also allow for the prosumer to re-imagine themselves, as the owner of this new item and their relationship to it or as a virtual persona, a virtual self that only exists within virtual space with the object – perhaps a desire never actualised.

Individual acts of pro-sumption generally occur in the realms of private spaces – kitchen gardens, tool sheds, sewing spaces and so forth, as there are currently few, if any spaces for these activities to occur in the public realm. As such, the activities themselves are

[88] An esky is an Australian brand of portable coolers and the term 'esky' is also commonly used in Australia to generically refer to portable coolers or ice boxes.

marginalised into these private spaces without the support of and knowledge and skills of a larger community. The Internet however has assisted in gathering these individual pro-sumers into a virtual community for this reason. This virtual space of pro-sumption extends the individual pro-sumers space far beyond the household kitchen garden or tool shed, to engage with pro-sumers across the globe, learning from and sharing skills and knowledge.

Less technological options for connecting within these more isolated pro-suming activities can be seen with activities such as the World Wide Knit in Public Day where knitters take their knitting into the public realm, "for knitters to come together and enjoy each other's company" (Salling n.d.). The site claims that this event is the largest knitter-run event in the world, and each event is voluntarily run by knitters bringing their work and their ideas to share in a public setting. However, while knitting can be done anywhere, (inside or outside), as I have noted before, internal public spaces are difficult to find that aren't already occupied by a consumer activity (also making this activity more difficult in colder seasons).

There are increasing opportunities for creating public spaces that enable the undertaking of individual pro-suming activities. Not only for the social interaction they can provide but for the sharing and storage of materials, where communal libraries established for the sharing of tools and resources and/or the secure storing of private materials can be provided. The intimacy and access of private spaces forming public spaces, that provide curious spaces that bind the public and the private without the need for purchase.

Localised pro-sumption is concerned with activities of pro-sumption on a community scale. Here activities can include *Men's Sheds*[89], making workshops such as FabLabs[90] and Hackerspaces[91], gleaning, sharing, peer to peer production, commons-based peer to peer exchange and distributed production and local manufacturing. Where individual pro-sumption is concerned with producing what is consumed for an individual or perhaps household, localised pro-sumption extends the collapse of production and consumption to a

[89] http://mensheds.org
[90] https://www.fablabs.io
[91] https://wiki.hackerspaces.org/

local community. Therefore, what is produced by the local community is also being consumed by them. Farmer's markets and community kitchen gardens are good examples.

These forms of pro-sumption also provide opportunities for social interaction, creativity, innovation through agency, personal and community satisfaction, re-establishment of relations between production and producers and consumption and consumers, re-establishing connection to 'nature' and 'community', active and passive participation, problem solving, obtainment of new knowledge and skills, and the passing on of knowledge and skills. The places these pro-suming activities are happening within the community, provide urban experiences that are not evident in mainstream shopping scapes.

This creates a *resilient* form of sustainable consumerism where the environmental benefits are focused on localised production benefitting local economies and social advancements of communities through for example skills acquisitions, reducing emissions through transport and overall low volumes and reduced material and energy requirements compared with higher production outputs.

Kohtala's (2015) research on distributed production shows that the most disruptive and novel activities related to prosumption include: personal manufacturing, personal fabrications or 'fabbing', and commons-based peer to peer production or making. These all also pay "particular attention to appropriate, responsible and equitable use of materials and energy" (Kohtala 2015, 655). These forms of pro-sumption are dependent on time and labour to enable their realisation, they are not reliant on the aspects of the DEP to ensure they make a profit or contribute to the growth of the economy. While labour may be assisted with technology, it is at a personal or community scale, from which everyone benefits. There are strong links here with CO and CC, the emphasis for pro-sumption, however, being in the actual making or production, with the secondary emphasis on community.

The connections and attributing of skills and knowledge would not normally be available from a normative retail outlet: "the rich variety of place on offer is in marked contrast to the homogenous aesthetics and routinised movements of mass consumer space*"* (Shaw et al. 2016, 476). This provides the users with an experience based on non-consumer based states of health and comfort, including the experience economy's 'four realms of experience' established by Pine and Gilmore (1998) of absorption, immersion,

passive participation and active participation. These qualities of experience can be similarly attributed to pro-suming practices.

The ByeBuy! Shop explored this idea of pro-sumption through waste materials: producing and consuming waste. Plastic bags were brought to the shop to be turned into a useful product through the act and skill of knitting, to be later returned to the donor of the plastic waste. While in part this activity falls into re-sumption, I mention this here due to the curious space which this reveals. Production is not necessarily the production of something that is seen as useful, but can and should also include the production of waste that needs to be consumed due to its prolific abundance; but, paradoxically due to its abundance considered as something that has no value within the neoliberal capitalist paradigm, which values scarcity. Waste as a commodity within this paradigm makes no sense: as soon as there is an abundance, the economic value falls and waste is left to increase. The circular economic paradigm, for example, is exploring ways to increase values of waste as a critical resource within a sustainable economic paradigm.

Which brings this discussion back to curious space, where opportunities lie in not only in collapsing production and consumption for 'new' goods but collapsing waste production and consumption of waste. ReTuna (ReTuna n.d.) in Sweden is such an example where the production and consumption of waste is collapsed into the same spatial environment. This action of collapsing the production of waste and the consumption of that waste reveals what has formerly been hidden, and requalifies these spaces of exchange through alternative modes of doing and thinking.

7.6 Practicing individual re-sumption

As with the practices of pro-sumption, the practices of re-sumption can be separated into the two groupings based on individual and local community engagement. Both of these groupings have different relationships to sustainable consumer practices and afford different spatial needs.

The course of most objects in a domestic household are continually 'becoming', through maintenance (as simple as cleaning), to repair and refurbishment (Gregson, Metcalfe, and Crewe 2009) and eventually replacement or reappropriation and repurposing. The reasons for this can be related to age, cleanliness, accidents and breakages, inbuilt

obsolescence, wear and tear, and so on. These differing states of being, of becoming, form practices reliant on time, labour and skills, space and desire of effort. For these practices to be enacted, each of these factors requires value in one form or other, whether intrinsically or extrinsically to avoid objects being devalued, furthering displacement, divestment and being made absent.

For example, the values of time, labour, skills and space may be low motivations for an object that requires repair, but the valuing and desire for effort may be high due to an extrinsic need to save money. In this instance a minimal amount of time will be used in order to repair the item, using available skills to the re-sumer, with tools and materials that are readily accessible and any space that is available to them in order to get the job done (Gregson, Metcalfe, and Crewe 2009). The result is one of necessity rather than an *intrinsic* valuing of the process where an intrinsic motivation may be one where the item has emotional or cultural value. Here the re-sumer has a greater desire for effort, upskilling where personal skills fall short, ensuring the correct tools and materials are made available, allocating space both in time and place for the project to evolve. There is a sense of achievement and valuing of the project at hand, pride, curiosity a valuing of the labour undertaken. Without valuing any of these factors, the item is likely to be divested – into storage, given away or considered as waste.

These examples demonstrate extreme differences in the needs and motivations for repair and refurbishment, with many variations in-between. My point is that that spatial requirements for these activities varies greatly – not only from the point of view of the resuming task at hand (that is, the space and time required to darn a sock is different to repairing a broken table) but the valuing of factors that enable that task to be realised.

These are of course entirely personal and differ not only between people, but may change within the person themselves over time. With a myriad of options available for these practices, requiring different tools and skills including working with complicated equipment such as electronics; a variety of materials such as timbers, metals, plastics, glass, ceramics and textiles; small scale to large scale items; simple quick tasks to long and enduring tasks and the complication of the personal factors involved designing spaces for these tasks becomes complex and unwieldly. The tools, materials and skills one has to have

at hand often means that these types of tasks become too much of a challenge and are either never attempted, or started and not finished.

The same can be said for many pro-sumption activities. While I have noted before that access to information *via* the Internet (such as IFIXIT.org[92]) has assisted in providing additional information and skills, access to tools, materials and space may still be unattainable. While the agency of spatial designs within domestic settings may answer these problems in part (that is, the spatial requirements for the various tasks) it does not offer accessibility to the variety of tools and materials without perhaps specialising in one area of re-sumption. This then lends itself more to the 'hobbyist' who takes on these activities as a form of relaxation, rather than a task or activity that replaces the need to consume or enables an item to remain in use for a longer period of time.

This agency to access for resumption practices (and pro-sumption) has seen the growth of localised 'sheds', 'hubs' and 'cafés' providing access to knowledge, skills, materials and tools to a greater number of people, outside of the domestic sphere. Coupled with virtual accesses to gathering and gleaning information, as well as sourcing materials and tools, these spaces are gaining popularity and currency in local environments, what I have termed localised resumption practices.

7.6.1 Practicing localised re-sumption

Localised forms of re-sumption provide access to the tools and materials/resources required to practice forms of re-sumption. The practices of re-sumption are enriched with a 'knowledge bank' of other re-sumers within a local community. The practices within these 'sheds', 'hubs' and 'cafés' can take on a number of different resuming activities such as *Repair Café's*[93] and Fixit Clinics[94] or be more specialised in a particular type of re-sumption such as bike repair ('Bike Repair Café' n.d.). Many of these re-suming spaces are temporary and are in traditional public spaces, such as libraries and community halls or private spaces that are often provided at no cost or for a small fee. For example, the Southern Peninsula *Repair Café* in Melbourne is held every 3rd Sunday at a community hall. Repair Cafés,

[92] iFixit is a private company in California, founded in 2003 as a result of its founder not finding an Apple iBook repair manual . The company sells repair parts and publishes free wiki-like online repair guides for consumer electronics and gadgets on its website.
[93] http://repaircafe.org/en/
[94] http://fixitclinic.blogspot.com.au/

(Figure 59) are voluntarily run and promoted through the *Repair Café* website; each café has its own Facebook page for more detailed information. *The Remakery* (Figure 60) in Scotland is a permanent space for repairing and making (Remade Edinburgh n.d.). Spaces such as workbenches and associated tools can be hired on an ongoing basis as well as sewing benches and free 'Repair Surgeries are held in each for advice about sewing and IT.

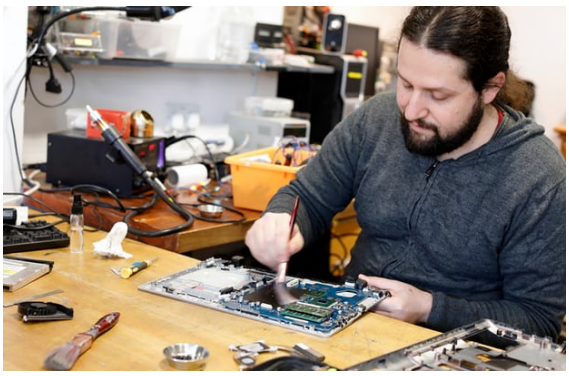


Figure 59: L. Repair Café, Charlotte Vermont USA [95]

Figure 60: R. ReMakery Edinburgh, U.K.[96]

These temporary and permanent spaces provide access to the tools and knowhow for re-suming many and varied items, empowering people to engage with their products and preventing companies disempowering an ability to make repairs. The IFIXIT website states that some manufacturers refuse to make available parts, tools and information to enable their products to be repaired claiming that this information is proprietary (IFIXIT n.d.), forcing the purchase of new product or being repaired by the manufacturer (validating the need for the IFIXIT service).

At these spaces of re-sumption products are brought for repair, refurbishment or maintenance by people with knowledge and expertise and novices learn about how to repair and maintain a variety of products with differing levels of complexity. It is also in these environments where a plethora of different materials, objects, knowledge, skills and so forth are brought together in the same space – it is no longer the specialised 'TV repair shop' or the 'clothing repair tailor' and so forth.

[95] http://www.charlottenewsvt.org/2017/11/01/transition-charlotte-host-repair-cafe-nov-11/

[96] https://i.guim.co.uk/img/media/0a9b845ba4404f5557b60af633d04e3ba2341257/0_0_6720_4355/master/6720.jpg?w=620&q=55&auto=format&usm=12&fit=max&s=66467104e648df9a9ea234918c63b23d

As previously discussed with the Swap Shop as part of *The ByeBuy! Shop*, this randomness, not only of materials and things (which can provoke connections through 'thing power'), but of the knowledge and skills of people can stimulate possibilities for action beyond a more isolated encounter. These spaces are creators of curiosity, of wonder and creativity that evolve from this messiness, from the constantly changing spaces of inhabitation they provide. There is social agency found here; an empowerment to not only have agency over the products but to learn and engage with others, characteristics not generally found in the normative retail spaces of the DEP.

As one participant of the *The ByeBuy! Shop* exclaimed:

…lovely idea… I think it's enchanting…what a wonderful feeling you get in this space…a magical fairyland feeling…

This changing temporary nature of these resuming spaces has a rhizome-like character, started through local communities, opening and closing as the need arises, but with each opening the space is refigured, reinhabited by different people and different things – it is never the same twice. These characteristics give these spaces a resilience to disrupt the DEP and are a resilient form of sustainable consumerism.

7.5.3 Practicing co-usage

I have explained how the practices of co-usage are fundamentally concerned with the temporary access and use of products or services that may be held in custodianship by an individual, group, organisation or community. Values of ownership are replaced by values of custodianship and a broader level of access. As such, these practices naturally occur within a community and not generally on an individual basis (although items of heritage and generational custodianship can be placed in this category).

For the purposes of this thesis however, I am concentrating on custodianships (and practices of co-usage) that provide shared usage amongst a community. This also eliminates cultural custodianships found in museums and the like, where items are generally held for the purposes of public access as display rather than use.

Libraries are the most popular form for this type of co-usage – from traditional libraries for the loaning of books, to tool and toy libraries for access to items either too

expensive to own and/or for access to a greater variety of items. The Internet (through Web 2.0 and the IoT) has been instrumental in providing access to items within these libraries easily and efficiently, with software now available for easy start-up, such as the Lending Library Software from myTurn[97]. The Victoria Tool Library[98] in Canada uses this software for its library, which contains tools to loan, from art and painting tools to garden and kitchen tools and as power and automotive tools.

In Brisbane, Share Shed Inc.[99] is a library of things, with a wide range of items available for loan such as bike helmets, mobility aides, camping equipment and board games as well as tools and equipment. Some libraries are more specific, such as Kitchen Share[100] which has a library of over 400 kitchen items to use, and which the organisers established to assist in increasing healthy food by experimenting with different techniques (Weymes 2017). These libraries are generally run by communities – the custodians of the libraries – and offer free loaning for a year for a modest annual fee to help pay for maintenance and care of the products The spaces in these libraries can also act as places for social gatherings and places to meet other locals.

Due to the need for storage and pick-up of the items, the places for these libraries are generally in permanent places, although some can be situated in vehicles, such as buses, like the Bicycle Library in London (Andreas 2011). A mobile library still maintains the custodianship in one place, but as this space is mobile it can travel to different places, affording greater access to people living in regional and more remote areas. Another type of library is what I am terming a 'dispersed library', where the ownership remains with an individual but access is open to the community.

Mutum[101] is a French App that connects individuals with items they wish to borrow with those who wish to lend. It is a free service connecting local people with local products to share and loan. The custodianship remains with the original owner but access is to the community in a dispersed form. Floow2[102] provides a similar service for business to business

[97] https://myturn.com/lending-libraries/
[98] https://victoriatoollibrary.myturn.com/library/
[99] http://shareshed.lend-engine-app.com/
[100] https://kitchenshare.org/
[101] https://www.mutum.com/
[102] https://www.floow2.com/sharing-marketplace.html

sharing, but at a price. Started in the Netherlands, this is now global and shares professional services, as well as tools and equipment.

All of these types of libraries are reliant on the Internet (and to some or lesser extent social media, such as Facebook) and the software that drives the collection and distribution of things on offer connecting things with people, providing an ease of use and a wider access than the original 'analogue' libraries. The software is the connector, the facilitator between the custodian and the user, the virtual space of opportunity, creativity and imagination. It enables an ordering of the messiness of sharing, categorising and cataloguing, tracking items as they move from storage to use and back to storage again. It enables a valuing of items based on usage, how long it remains in storage compared to how often it is used allowing a reordering and reconfiguring of the library contents. The journeys of these items can be mapped, the trips either branching out from a central position or abstract and random, both producing rhizome-like forms of connections, some connections travelled repetitiously others a singular journey. Each connection is a reflection of disrupting the DEP as each potentially represents an item borrowed and not consumed.

7.5.4 Swapping and gifting

Other practices of co-usage are swapping and gifting. These practices of swapping, one item for another, or simply gifting an item for someone else to receive, are becoming more commonplace and more organised, rather than just random acts of kindness or through formal institutions such as charities. Community swapping or gifting involves the placement of unwanted goods to either be taken or swapped with another and can occur anywhere or at any time. The spaces in which these activities take place can be of any size, are usually temporary or semi-permanent and require the generosity, honesty and trust of others.

There is no financial exchange, although some of these arrangements do require seed funding, usually collected in the local community. The very structure of these swapping and gifting interventions is rhizome-like. Starting as community driven actions that elude consumerism, providing a 'service' to the community through swapping unwanted items or gifting surplus food, these actions have spread in a rhizomatic manner, starting similar

interventions across the globe. The inability to 'pin-down' exactly where and when this phenomenon started also reflects its rhizomatic nature.

While this is a practice that has happened person-to-person for centuries, and libraries are in effect an organised form of book swapping, it is the occurrence of *BookCrossing*[103] and public bookcases[104] that has, in my research of these interceptions, spatialised the activity. In turn, these have encouraged other urban swapping practices to take place, such as *Street Store*[105], and *Community Fridges*[106]. I will discuss book crossings and public bookcases a little further as they reveal the creation of curious spaces through these rhizomatic occurrences.

BookCrossing (Figure 61) uses gifting as its main proposition. Any public space is its spatial environment where books are left for others to enjoy – a railway bench, under a tree, in a shopping centre, along a street – there are no specific places that bind this activity. Books are 'set free' to be discovered by others, and feedback and discussion can be made by joining the official *BookCrossing* membership (BookCrossing n.d.).

Figure 61: Book Crossing[107]

Using individual codes, books can be tracked as they move from reader to reader, integrating the facilities of the IoT into this community-oriented and collaborative form of exchange.

[103] http://www.bookcrossing.com/
[104] https://en.wikipedia.org/wiki/Public_bookcase
[105] http://www.thestreetstore.org./
[106] https://www.hubbub.org.uk/Event/community-fridge-network
[107] https://josiewanders.com/travel-bookcrossing/?cn-reloaded=1

Through gifting, the book is being 'consumed' by each reader, without the need for exchange through either commodity or finance. Through the use of the services and the IoT, connections are able to be formed through the comments and stories of the books themselves, opportuning a sense of community and collaboration.

There is a continuation of a relationship with the book, and through this process the book continues to be additive; there is no loss, no waste – each time the book is read it provides something 'other'. And not just through the book itself, but through the knowledge and information exchange of each person reading it, through its community membership. Here the ability of the gift to keep on giving and growing through the act of gifting is critical for Hyde (2007); and for Vaughan (1997, 2007), where the importance of gifting is relational and transformational in building and sustaining a community.

Public bookcases also offer books for gifting or more usually for swapping. As size is not prohibitive, the bookcases can be as small or as large as the space provided.[108] They can be found all over the world, in streets, shopping centres, people's front gardens, garages and airports (see Figures 62-65). I find the shopping centre examples the most curious, as there seems to be a tension and confliction of values between demonstrating genuine altruism and the need to continue to make profits, as all space within a shopping centre has a leasable value. Space that is not making money is deemed as 'wasted space' outside the GLA[109].

[108] In the USA the Little Free Library was started by Todd Bol in Wisconsin 2009, mounting a bookcase the size of a large mailbox on his front lawn in honour of his mother a school teacher and lover of books. This has now grown to over 50,000 registered Little Free Libraries worldwide in Nov 2016 (Wikipedia 2018a)

[109] Gross Lettable Area – please see Glossary for fuller explanation

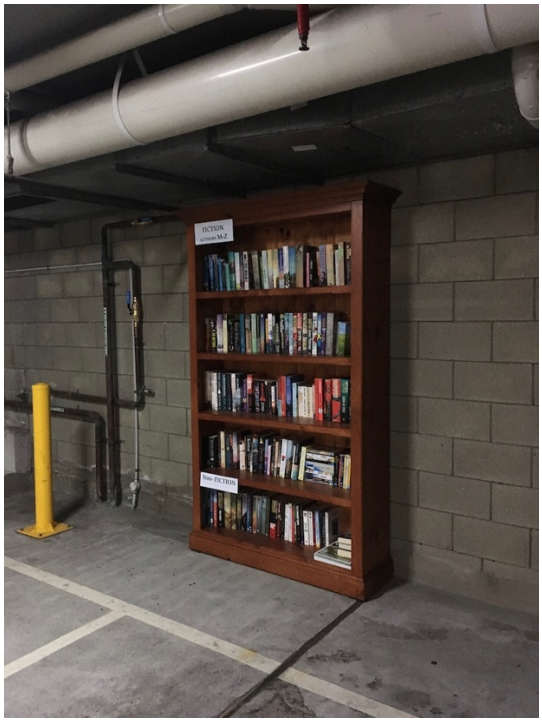


Figure 62: Public Bookshelves in apartment block garage, Warrawee Sydney 2016
Figure 63: Street public bookcase, Hobart, Tasmania 2018

In August 2014 I interviewed the marketing manager for the Centro Meadow Mews (Ms. Bonnie Owens) in the suburb of Kings Meadows in Tasmania about the book swap library that had been established there for almost eight months (see Figure 64)(Owens 2014).

Figure 64: Shopping Centre public bookcase, with Bonnie Owens Kings Meadows, Tasmania, 2014

Ms. Owens said the book swap, established in the front section of a vacant shop, had been a surprising success. People were asked to bring and swap books as they pleased and some chairs and small tables had also been placed there for people to sit and read, should they wish. It was also the responsibility of the local community to maintain the library and ensure it was in order and there were always books on the shelves. For the eight months the book swap was there it had been well looked after and frequently accessed.

One of the most surprising consequences of the bookshop were the responses from the general public when it first opened: customers were surprised by the extent of trust provided in the establishment of the book swap, with no-one staffing the area and no security cameras, as "they found a fondness in the respect we were showing them" (Owens 2014).

When the Centre was asked why it had established the book swap, its response was that it wished to 'give back' to the community, and while the shop in question remained empty it was not being used anyway and the book swap could draw customers to the centre[110]. So, while the book swap itself did not provide economic value directly, it was seen as an activity that could add value through 'good corporate citizenship' and indirectly draw customers to the centre who may not otherwise have visited.

As practices of sustainable consumerism fold with the practices of the DEP these tensions arise, but due to the rhizome-like qualities of these practices of sustainable exchange (while this particular book swap may have closed) it has not destroyed the whole. Public bookcases have been established in communities across the world, with thousands of these small libraries, sharing books amongst local communities. One notable international example is Helsinki Airport, which opened the first airport book swap[111] in 2011 (Kollau 2012) (see Figure 65).

[110] A temporary bookshop had also opened close to the book swap but rather than seeing the book swap as a distractor it was seen as drawing customers to buying books they couldn't find at the book swap (Owens 2014)
[111] https://www.finavia.fi/en/airports/helsinki-airport/services/book-swap

Figure 65: Helsinki airport book swap point[112]

While these next two examples, (*The Community Fridge* and *Street Store*) may not have been the rhizomatic off-shoot (or 'rupturing' as conceived by Deleuze and Guattari (1987)) of the public bookcases, there is a probability that the concepts are linked, based on their similarities.

The Community Fridge (See Figure 66) project started in Europe, but like most other rhizomatic start-ups that begin as temporary 'underground' grassroots events, it is difficult to ascertain where or when it first occurred. From my research it is likely to have started with the *Foodsharing* group in Berlin Germany in 2012 (Foodsharing n.d.) and then quickly spread to Spain (Kassam 2015) the U.K. (Hall 2016) (Figure 66) New Zealand (Love Food Hate Waste 2016) and then other countries around the world. The idea is similar to the book swap, except food is swapped.

[112] http://www.goodnewsfinland.com/helsinki-airport-named-best-airport-world/

Figure 66: Community Fridge, Frome U.K.[113]

The concept was initiated as a way to address still-edible food waste, and to help those in need (although anyone can place or take food from the fridges). People gift food that may be in excess from personal kitchen gardens, or commercial foods that have gone beyond their Use By date[114] (but are still edible). The fridges occupy a small pocket of space located in any publicly accessible space, internally or externally. The community fridges have emerged from the needs and desires of communities to be resilient and sustainable. There are tensions between excessive food waste, the devaluing of food from (usually) arbitrary boundaries set by opinion such as taste ('Use By' and 'Best By' [115]dates) and the needs of the world, in particular those in need of feeding. The community fridges have begun to occupy the small interstitial spaces of urban environments, requiring no more room than the size of a small cupboard, and access to a power supply.

The second and similar example is Street Store[116] (Street Store n.d.) (see Figure 67). This is the most temporary of the three examples. Claiming to be "the world's first rent-free, premises-free, free pop-up clothing store for the homeless" (Street Store n.d.), the first Street Store was 'held' in Cape Town, and from there the concept was gifted as an open source program for Street Stores to be held around the world.

[113] https://www.neighbourly.com/project/59837a12c7ac8e070073a270

[114] **Use By date** is a date marked on a perishable product, especially a foodstuff, indicating the recommended date by which it should be used or consumed.

[115] **Best By date** refers to the date recommended that a product is used by for best physical and/or sensory quality. It is not an expiration date, but rather the date by which consumption is recommended.

[116] http://www.thestreetstore.org/

At the time of writing, nearly 750 street stores have been held. The Street Store is an open store held in a safe environment on the street for people to personally choose the gifted clothes, hung on specially printed cardboard posters. This empowers their choice, without the humiliation of begging or given 'handouts' they don't want or can't use. As the people who give the clothes hang them or place them on these posters, they are not anonymous donors and the 'gifters' can interact with the 'giftees', building relationships between these two usually separate worlds.

Figure 67: The Street Store, Cape Town South Africa[117]

7.6 Summary

These three examples (public bookcases, community fridges and street stores) provide an inclusive access to goods that can separate themselves from the confines of shopping scapes, while at the same time developing a greater sense of community and collaboration amongst locals. Examples of these practices that appear within normative shopping scapes can fall victim to the needs of corporations needing to make a profit, where every square

[117] https://popupcity.net/sidewalk-pop-up-store-offers-free-clothes-to-the-homeless/

meter of space is audited to provide profit – the GLA of a shopping centre can make or break its financial success.

As temporary interventions, the agency of these co-usage practices allows them to start and stop as the need arises, independent from any financial success. Spatial requirements are therefore also temporary or semi-permanent and can be situated in the small and unlikely interstitial urban environments (such as street fridges or bookshelves) that are accessible to anyone and everyone. Normative shopping-scapes can be prohibitive to many people in the community due to stigmas that may be placed on them or through fears of discomfort or 'not belonging'.

Unlike the practices of pro-sumption and re-sumption, the co-usage practices of swapping and gifting relies on the availability of excess goods, rather than an investment of time or labour. Custodianship is provided by the community and gifted to the community. The values of ownership are replaced with values of custodianship and inclusive access.

This last grouping of sustainable consume practices – pro-sumption, re-sumption and co-usage – has addressed more specifically the engagement with the product/service within the practice of consumerism. Through this discussion it can be seen how these practices start to inform the curious spaces for exchange; becoming more prevalent in the current dominant economic paradigm. These spaces provide agency and empowerment, value time, labour and access over ownership and profits. Owners are replaced by custodians, and this recognises the temporal use of objects by providing access to all.

In the next chapter, I will draw all of the theories, exemplars and critiques together into a discussion of spatial strategies (rather than prescriptive solutions).

Chapter 8: Strategies for re-conceptualising and revaluing connections with time, community, and products and services.

8.1 Introduction

This research has identified that neoliberal consumerism, the dominant economic paradigm (DEP) and the capitalist condition from which this particular physical typology has arisen, are key obstacles to achieving the practice of sustainable consumerism. A *conceptual prototype*, (*The ByeBuy! Shop)* was developed into the major study discussed in the body of this thesis. The premise of the thesis is that: **there is a misalignment of the shopping scape and the practices of sustainable consumerism. Sustainable consumer practices are being acted out in shopping scapes designed to influence and induce consumption, not reduce it.**

In my role as an interior designer, and to address this dilemma, I posed the following research question:

How can current shopping scapes be re-considered to encourage genuine sustainable practices of consumerism?

The *pilot* and *major studies* used methods appropriate to the humanist/ethnographic methodology, and the major study was guided by two viewpoints: situated knowledges (interior design theory and interiority) and rhizome theory.

In this chapter I draw together three key tenets generated by my research: time; community; and products and services. I also employ Brooker's (2016) tactics to integrate the new with the extant, based on the interior approaches of *intervention, insertion* and *installation* (discussed in Section 8.3). In concert with these approaches, I explore the *re-conceptualisation* and *revaluing* of human connections, in terms of the three tenets.

I propose tactics that are aimed at giving *agency* to designers, retailers and consumers interested in implementing spatial resolutions for supporting sustainable consumer practices. First, however, I revisit the context of the dilemma, neoliberal consumerism and

the dominant economic paradigm (DEP), before discussing the approaches of blending the extant with the new, and the key tenets. Finally, I discuss the tactics.

8.2 The shopping scape and DEP revisited

Current shopping scapes have, I believe, placed consumers in a state of *akrasia*, as the prevalent dominant economic paradigm (DEP) in most developed countries is a neoliberal capitalist construct. This exists to ensure money is spent, and things are bought continuously and over what is actually needed; to do the opposite does not make *economic* sense within a capitalist society.

The shopping scape can be the starting site for a transformation towards a resilient and sustainable form of consumerism, which leads to a more sustainable society. I have shown how shopping has become one of, if not the, most popular leisure activities and a reason for participation in the public realm in modern societies. The activity of shopping generates not just places designed for shopping selling/buying, but is integral to almost every aspect of our public lives.

While 'experiential' consumerism is increasingly on offer to attract consumers and differentiate from the 'competition' or to lure back consumers to a 'bricks and mortar' form of consumerism from online shopping, the outcome is almost always the same: an exchange for a product or service and money has taken place. The 'experience' has been choreographed and is a performance designed for a particular outcome – the consumption of goods and services.

There is currently little *agency* in the design of current modern shopping scapes to act otherwise in a manner that may support more sustainable practices of consumerism, other than through the selection of the product itself. The aim is to sell, and the more the consumers can be influenced to buy the more successful is the business, and the higher the GDP and the economic health of the nation.

What I have explored in this research is if, and how, this state *can* be different. If there was a provision for greater agency in terms of the practices of consumerism that are inherently more sustainable, can shopping scapes, the icons of consumerism, be agents of change towards a genuinely sustainable future? What do these spaces need to offer in order

for this change to take place? What will that look like? Feel like? How might they be experienced? The key tenets, and the resultant tactics, are ways, I propose, of shaping and embracing new, sustainable shopping and consuming experiences.

8.3 Blending the new with the extant

For the practices of sustainable consumerism to succeed beyond the economic success of the DEP, they cannot continue in spatial paradigms in which they do not belong, promoting a practice counter to the practices and principles of sustainability. I contend that by shifting relations from the current typological boundaries of shopping scapes — the focus on sustainable products and the behaviour of consumers to consume such products (or not) — to the *practice* of sustainable consumerism, opportunities to 'act otherwise' are revealed.

I propose the integration of the new with the extant, based on interior approaches of intervention, insertion and installation, as defined by Brooker (2016):

- *intervention* – a reliance on the existing and the new to create a single entity;
- *insertion* –a separation or independence of the new and existing; and
- *installation* – a temporary insertion independent from the existing.

Spatial conditions for sustainable consumerism, as related to the DEP, can therefore be re-seen as such:

- *intervention,* which relates to the adaptation of extant shopping scapes of the DEP with the 'new', sustainable consumer practices;
- *insertion,* which separates sustainable consumer practices from the extant conditions of the DEP; and
- *installation,* which relies on temporary and movable components that are independent from the extant boundaries of the shopping scapes within the DEP.

Through the key tenets and these spatial conditions, I propose tactics that support sustainable consumer practices. I will explain the 'messiness' of 'curious' spaces and the other strategies that cannot be boxed and labelled into particular types or conditions, or into specific typologies. As such, there is also a messiness to their explanation that cannot be easily categorised under particular headings. There are folds and stitchings, overlaps and

weavings, cut-outs and add-ons that continue to connect and separate these curious spaces. I am not 'designing' alternate spaces as such; the spaces I propose do not, in this thesis, have dimensions or boundaries. In fact, that is exactly the point; I believe efficient containment is one contemporary method adversely affecting sustainable consumer behaviour.

This chapter, then, is a fluid discussion of tactics that, while related to the interior approaches of intervention, insertion and installation and to the concepts of revaluing time, a continuously changing state of being; custodianship and inclusive access; spatial agency and commoning and collaboration, weave and intersect with each other as is their want and desire, rejecting the conditions of being bounded by efficiency and logic. It is typified by *curious space*.

Further, *The ByeBuy! Shop*, the conceptual prototype, caused me to realise the value of curious imagination in children. Children have the ability that adults lose; to reimagine the simplest of objects into exotic new places of play and imagination. Packing boxes are common example of this, as are chairs, sheets and blankets to form cubby houses; saucepans as musical instruments; second hand clothes as the uniforms of soldiers or the regal wear of kings and queens. Their imaginations are boundless. By recapturing this youthful imagination of reimagining things within the 'adult world', we may discover a curiousness that inspires alternative and more sustainable solutions. So, while many of the tactics I discuss may seem child-like in their approach, they are anything but naïve or juvenile.

8.4 Curiosity and curious space

In modern Western/developed societies, we live in a consumer world between unfettered consumerism and various practices of sustainable consumerism. In this space, hidden, obscure and between these two consumer paradigms (one within the dominant economic paradigm (DEP) and the other in an emerging, sustainable, economic paradigm) lies opportunities for *alternative* practices of consumerism that demand different spatial interrogations and speculations.

I call this in-between space *curious space*. This space has no definition in the familiar terms of the DEP. It is not a shop, store, supermarket, department store or shopping centre. Its existence is imagined through the curiousness of 'what if' and through a revaluing of human connections to time, community and 'things'.

There is, however, no perfection here; no 'answer' no solution to the 'problem' – it is a continuously changing state of being that is lived, made and remade, there is no 'end' and nor should there be. It is created by how we, as consumers and citizens, revalue the connections of time, community and things, providing agency and the ability to act otherwise, beyond the homogeneous solutions of the DEP, engaging in heterogeneous sustainable forms of exchange.

Curious spaces unfold over time, directed by their connections with curiosity and revaluing. This revaluing of time, community and things reconnects and changes the relationship of the consumer to the product and the performance of exchange. Acts of custodianship, austerity, resourcefulness, negotiation, conversation, commoning, collaboration, gifting, tinkering, sharing, lingering, thinking, exploring and so on, enables these abilities to act otherwise. Curious spaces reveal alternative ways of 'doing' and, conversely, the 'doing' also reveals alternative spaces.

Examples of curious spaces have been provided throughout this thesis by case studies and *The ByeBuy! Shop*, in which it was observed how a revaluing of connections through time, community and things were enacted and how curiosity played a significant role in facilitating these reconnections.

In helping people to understand and appreciate environmental issues, harnessing their passion for *local interests* is deemed to be more successful than in turning this interest to global issues. The same can also be said for *The ByeBuy! Shop*, which provided a local experience of sustainable consumerism. By understanding the interconnectedness of local consumer issues, by extension this connection is taken to national and global contexts. Approaches for priming this interest must be grounded in what people are *curious* about and being able to create a desire to connect what is known with what is unknown. By creating environments that pique curiosity concerning sustainable consumerism, it is

possible to encourage intrinsic behaviour changes and to also stimulate innovation through agency encouraging alternative solutions.

8.5 Tenet 1. Re-conceptualising and revaluing time

Finding or making 'space for time' dominated much of the discussions across all three sustainable consumer practice types (*Just Me; You & Me; You, Me & Us*, see Chapter 6). Time is required for conversations and discussions; for information gathering; for collecting and sorting; for learning; for making, fixing, repairing, tinkering; for collaborating; for being.

The fourth temporal dimension also requires a space in the third dimension. The spaces can separate a busy modern world for the slowness of a nostalgic one, as seen in *Unpackaged* in London (see Section 5.4). Time provides a space for reflection for thinking and engaging in conversations that question or support our own opinions. This questioning/reflecting is an important part of practicing sustainable consumerism. Time provides opportunities for the actions of listening, watching, conversing and learning.

If the process of exchange is slowed down (see Section 6.6.1), thereby providing space for these thoughts and conversations, consumers are able to consider their actions and decisions in a more informed manner. I showed in Chapter 5 how the practice of ethical and political forms of consumerism, for example, require time for consumers to research and understand ethical ramifications of products before purchasing. Therefore, if there is time to understand more about purchases, more time to ask other opinions, or to ask for more information on how to use the product or service it, more sustainable choices can be made.

I explore time and its spatial relationships, starting with Manzini's term an 'ecology of time'; that is, understanding the different rhythms of contemporary urban cities and metropolises and proposing 'slow islands' amongst an ever increasing hurried pace (Manzini and Jégou 2003, 67), as belonging to a complex understanding of time. Here, time is interconnected with this idea of 'ecology' and its value, not as a commodity something to 'waste', 'use up', or 'kill', but as a 'permitting agency'; acting otherwise, influencing, empowering, within the practices of sustainable consumerism. It is not a condition that can be controlled.

Through this thesis, spatial aspects of time include:

- time as cyclic and changing;
- a change of practice that affects the value of time;
- time to browse, linger, consider, ponder, interact with others;
- folding of time (present and the past); and
- slow time, which provides permission for observation and reflection on future action (anticipating the future).

Each of these aspects offers opportunities for reconfiguring shopping spaces.

Time is representable by the cycling of the seasons, for example. Time can be considered as slow or quick and all the iterations that lie between. Time can appear to stop or disappear. We can 'give back' time. It can be simultaneous where different activities are happening at the same time or singular as concentrated time. Time can connect (through the present) or separate (through the past). If we are to provide spatial agency for time in relationship to sustainable consumerism time can be considered in a number of different ways, and can reinforce practices of sustainable consumerism as has been discussed in Chapters 5, 6 and 7, including information gathering, interacting with others, changing practices, observation and reflection as well as the connection with cyclic systems.

So, how can this be translated spatially? In the following section, I propose tactics for the ways spaces of exchange can include this factor of time to support sustainable consumerism.

8.5.1 Time: Changing practices

The normative practice of exchange within the DEP consists of usually a quick transaction in which goods or services are exchanged for money. The element of time associated with this transaction can be altered by changing practices, which then provide agency for a diverse series of transactions to take place and for the consumer to select the transactional experience of their choice.

Interventions such as the gathering, measuring, cutting, weighing of produce, for example, can slow the transactional process, providing space for interacting with others or the further consideration of the produce being traded. Acts of making and repairing – pro-sumption and re-sumption – also offer changed values of time within the shopping scape. The folding of these activities as interventions, within extant shopping scapes, provide

alternative performative actions, opening space for lingering, pondering, questioning and curiosity.

Insertions such as edible gardens within disused urban environments or the installations of sharable bike amenities on street paths, can also slow the transactional process. Pro-suming food considerably slows the transactional process from an immediate exchange to one which requires not only time but the dedication of the prosumer, (the urban 'farmer'), to plant, care for and harvest the food, perhaps not only for their own consumption but to exchange with others, who must also wait for this cyclic process to complete. The urban space in which this occurs, a shared space for local communities, provides a space to participate in the activity of urban farming, providing opportunities for engagement, learning and local communication and inclusion as it folds into the other activities of the city.

The shared bikes can provide an alternative form of transport (a service and a product) that can alter the exchange experience between shopping scapes, providing an engagement and 'alternative hedonism' for sustainable forms of consumerism, in this case the consumption of transport. The exchange process for the use of the bike has been established as a quick process, using technologies to rent the bike without the need for the physical boundaries of a shop or the services of a shopkeeper. The street scape has been co-opted through an installation as a place of exchange.

In Section 5.4, I suggested an alternative to the problem of the plastic-lined, single-use takeaway coffee cup, through a change of practice, rather than a change in product. This involves spatial changes for 'quick coffee' drinking. By recognising the consequences of particular consumer activities, the solution is often seen as an alternative product (in this case the reusable, portable coffee cup) rather than an alternative practice.

While both of these solutions require behaviour changes, the spatial solution in this instance requires the least behavioural change, changes a practice rather than a product and offers a rhizomatic and resilient result. As I have argued throughout this thesis, these types of spatial changes are a critical component in altering consumer practices and significantly impacting sustainable consumerism. Using an interiority and rhizomatic approach, there is not a specific solution but rather a concept and tactic for others to apply

with their own agency, and their own situated knowledges suitable for the environments in which they exist and operate.

8.5.2 Time: information gathering

Information gathering is a vital aspect of most of the sustainable consumer practices, but most notably for ethical and political consumerism. It requires extra time to enable the actions of gathering, sorting, checking, verifying, comparing the information required for informed decision making. Tools are required to access this information that may include personal equipment, such as smart phones, publicly accessible tools provided by the seller such as computerised or printed materials or by the manufacturer such as labels, QR codes and web addresses to access further information through websites and social media. In a not so distant future these tools will change again, requiring the use of VR (virtual reality) and AR (augmented reality), holographic and other virtual means not yet realised to access and understand genuine sustainable consumer experiences. As well as tools, information and knowledge can be provided through the interaction of others – either virtually through social media, or in reality. Information passed on through others (the passing on of skills, traditions, knowledge, understanding and experience) is best undertaken when questions about that expertise can also be asked of the custodian.

These forms of information-gathering extend time for purchasing a product or service or may eliminate the purchase all together. Various spatial tactics can be extended to these forms of information gathering, including interventions, such as the allocation of physical spaces within the shopping scape to access the required tools, providing for example access to online information through access to computers and tablets. However, as the sorting of this information is incredibly complex, I believe the spatial solution for this aspect of sustainable consumerism will be using virtual installations. Consumers will be able to set parameters for their shopping needs by stipulating sustainable requirements and using virtual reality. They can then ‘walk’ down their shopping aisle, confident that anything they select fits within the criteria they nominate.

The other form of information gathering that has been highlighted is through social means, from the vendors themselves, specialists or ‘custodians’ of information or peer to peer means, ‘in-situ’ or through social media. Spatially, interventions and installations to

extant shopping scapes provide places for lingering and gathering, enabling opportunities for extended conversations. These gathering spaces could be used for making social connections, ways of sharing information and stories concerning products and for consumers to share their own experiences with the products and services they have used in a more direct manner. These spatial configurations eliminate the hierarchical roles of vendor and vendee, and change the agency of the space (currently preferential to the vendor) to be equalised, where both become educators and students, mentors and mentees, experts and novices.

The collapsing and continuous changing of these relationships was seen in *The ByeBuy! Shop* where they played a critical role in facilitating curiosity and new ways of understanding. This then offers not only places for information in a verbal or written form but also places for demonstrations on using, maintaining and repairing products, facilitated either by the stores themselves, the product manufacturers or the community. The values of openness and honesty within these spaces would be critically important, and not simply a marketing tactic to increase consumption.

This increased agency for consumers in providing honest opinions on products within the shopping scape is an important aspect for information gathering. I discussed in Section 5.5 how agency has been used by vendors (such as *Benetton*) and NGOs (such as *The No Shop*) to proffer an ethical/political opinion within the consumer landscape. This agency, if given to consumers, would significantly change the relationship between vendor and vendee, and provide more equal power between the two players. One could imagine an ability to more freely protest and demonstrate by, for example, providing interventions and installations to make comments and judgements at the place of purchase. This could take the form of, for instance, a 'like' system on ethical issues, the ability to boycott or buycott various products through a physical indication of preference at the point of purchase or within information spaces; even the option of removing products which fail recommended standards of sustainability.

This would enable not only the gathering of information, but the comprehension of this information and the ability to express opinion. This would provide a certain agency for sustainable consumers that incites curiosity, requiring more time than is otherwise available in extant shopping scapes. The very nature of the gathering of this information is rhizomatic

in its form, developing and moving from person to person, site to site; its spatial form morphing, changing as needs require, integrating virtual and physical spatialities.

8.5.3 Time: Cyclic systems

Cyclic systems of time are critical for sustainable thinking. The Circular Economy, for instance, uses cyclic systems as its basis, to ensure waste is eliminated and returned to be used for the genesis of new materials and products. Accounting for this extension of time (beyond the immediate present within sustainable consumer systems) provides an alternative consideration for spatial formats and groupings. Rather than shopping scapes only being for the acquisition of goods and services, they now also become places of making and disposal and everything in between (discussed in more detail in Section 8.7).

This approach changes the spatial formats of new sustainable shopping scapes to be more closely interlinked, enabling consumer practices to also link into these varying stages of the cyclic system. These new practices require additional time, which needs to be reflected in the spatial layout, encouraging acts of sorting, repair, tinkering, skills acquisition as consumers engage with the various cyclic stages of product custodianship. This may create spaces of intervention as extant shopping scapes are adapted to the new forms of cyclic understandings; inserting new spatial forms that offer various forms of reuse and recycling and installations that cater for the ebb and flow of needs these cyclic systems require.

This concept of ebb and flow offers another form of cyclic system, particularly related to the seasonal period of the year, and associated most strongly with food products but can also relate to flow of products as they move through their life cycle process. These 'seasonal' flows of time show excess and scarcity at various times of the year, and suggest the need for spatial installations, allowing for these changes in need without the constraint of permanency, as witnessed in many extant shopping scapes. These temporary forms of exchange can therefore also move physically following the ebb and flow of cyclic change, expanding and contracting as the needs permit, forming rhizomatic and resilient forms of exchange.

8.6 Tenet 2: Re-conceptualising and revaluing community

Contextualising the process and life cycle of products not only provides information relevant to understanding sustainable practices, but re-values the time and labour associated with a product that is currently concealed in existing retail spaces. This exposes what one is actually purchasing, and enables opportunities for revaluing products beyond the product itself. This is best captured within local contexts where the community can be directly involved during the process. The activities and practices provide agency in the life cycle process for the community.

The importance of community for sustainable forms of exchange is the formation of an interconnected community, which services a localised population grouping. These communities would rely on the skills (and over time the attainment of skills) providing the needs and ability of that particular community. By interconnecting with other communities, resources and services can be shared and linked, when deficiencies occur.

8.6.1 Places of production

Enabling and engaging localised communities to form places of communication, engagement and pro-sumption could reside a place of production, supporting a sense of membership and agency. Integrating tactics of intervention, insertion and installation, forms of energy and water production, health, sharing and exchange opportunities, could generate local places of productive exchange, rather than the extant forms of consumptive exchange that currently dominates.

Interventionist tactics to adaptively reuse and interrupt current shopping scapes of the DEP, such as shopping centres and department stores, could be transformed into spaces that capture the qualities of sustainable consumer practices and stimulate curiosity, *intrinsic* values, agency, commoning, interconnectedness and the requalifying of time. If these spaces are considered ‘productive’ rather than ‘consumptive’, opportunities start to reveal themselves from the spatial infrastructure through to the practices that occur within and around them. By breaking down the typologies of shopping scape into spaces and places that are integral for the health of communities, formal physical boundaries no longer stipulate the activities that occur within them, increasing agency for the new sustainable consumer with the new sustainable vendor.

The potential breaking-down and fuzziness of boundaries between vendor and vendee enables a mode of curiousness to explore a greater variety of spatial options that relate more closely to the needs of the communities involved. This concept is a critical position for this thesis; by providing a basis for folding, binding, stitching, weaving the boundaries of space that lies between the commodity and the space for exchange.

Temporary installations allow the spatial formats to have their own agency in relation to the cyclic and seasonal conditions. This agency enables spatial arrangements to occur if and when needed and, most importantly, give agency for the community organising the installations best suited to these fluctuations, allowing the community to provide at its fullest capacity at times of production and excess.

More permanent interventionist and insertion tactics could be incorporated for the needs of the Commons, such as energy, water and food production, while more individual needs could be met through collaborative consumer practices, incorporating acts of commoning enabling social relations and co-production needs for individuals and the community.

The practices of local production start to dissolve the boundaries established by the DEP that distinguishes between spaces of production (farming and manufacture) and spaces for consumption (shopping scapes). This dissolution increases a sense of community and belonging through more transparent and genuine relationships, and increased information exchange due to the proximity of production with consumerism and curiosity, resulting in a sense of empowerment and influence.

8.6.2 Spatial agency and commoning

As I have shown, through exemplars, the sharing of common spaces provides opportunities for agency permitting installations that can be configured for a variety of activities, including co-usage, swapping, sharing, gifting, cultural events and exhibitions, education, events, movies, book swaps, and so on. These spaces, through their spatial agency, create a stronger sense of community, providing the potential for shared emotional connections and social agencies, empowering influence and change beyond a fixed place of exchange. These practices, as insertions and installations, can inhabit and appropriate alternative urban spaces, evolving and devolving as the needs of the local community require. These common

spaces remain untethered from more permanent spaces, fluid and dynamic, they provide communities with rhizomatic forms of exchange that enable a resilience of change and adaptation, controlled by the community rather than the financial market.

Through a dissolution of the boundaries between quasi-public and private spaces (see Section 3.5 and 6.7.1), common spaces could also contain community services or activities, that could once again become part of a more public realm. This may lead to a return of public laundries and bath houses serving as social gathering spaces, while jointly undertaking tasks such as clothes-washing in a more social environment, potentially saving energy and water. The design of these spaces may facilitate a number of more pleasurable and social means for doing currently mundane and isolating domestic tasks. Shared public kitchens provide opportunities for larger gatherings, as alternatives to dining at restaurants, as smaller house designs and living in apartments in many urban areas increases and may not facilitate entertaining these types of larger groups. They also provide opportunities for additional learning and skills in healthy lifestyles.

The practices of *You, Me & Us* allow a further untethering from the extant spatial norms of shopping scapes and can be systemic disruptors to the DEP. These spaces allow a greater holistic collaboration between all actors across the community, placing an emphasis on the development of complex relationships, rather than on the importance of the product. This can be achieved through a connected distributed system, as seen in the *Food Atelier*, of smaller spatial interventions; or a closed loop urban environment of production and consumerism. These rhizomatic propositions provide resilient spatial undertakings, deterritorialising and reterritorialising extant spatial offerings.

8.6.3 Spatial agency and installations

The practices of sustainable consumerism that focus on community and collaboration, through commoning and the Commons, reveal a variety of speculations and approaches for spatial propositions in shopping scapes. These can be explored through the practices of *Just Me*, *You & Me* and *You, Me & Us*. None of these approaches *exclude* opportunities for integrating strategies that are inherently more resilient in this practice group. What these approaches do reveal is that different spatial tactics and approaches are required in order for these practices to be valued and integrated.

Small spatial changes, such as the installation of a picnic rug, a grouping of chairs, or a lounge area, can assist in reinforcing value changes within *Just Me* practices, while maintaining their primary principles – efficiency, convenience and service. They also offer other opportunities that have hitherto not been made available, such as the use of the quasi-public spaces within normative shopping scapes – particularly shopping centres – as internal public designs for 'occupying', as one would a public park or square. These small installations change the values placed on extant shopping scapes, and present opportunities for strengthening spatial agency and a sense of community, extending the concept of the commons by deterritorialising quasi-public spaces and reterritorialising them as public zones.

It is interesting to note at this point how objects of a more domestic and mostly interior language have been used to reinforce these practices of socialness and community:

- *The People's Supermarket*: a lounge area;
- *The Food Atelier*: a large single table and dining chairs;
- *Guerrilla Picnic*: a picnic rug; and
- *Public Knitting*: chairs.

The shared 'family' spaces of the kitchen table and lounge room are synonymous with family and household gatherings, shared conversations, activities and meals (as can be the picnic rug). They assist households to connect and interact through these shared, inhabited spaces.

Domestic rituals can be translated into the public realm, using these domestic symbols of sharing to engage a sense of community within an urban public context, changing the performative from anonymous individuals to connected communities. Indeed, the 'shared table' is a common feature in many restaurants around the world, and 'lounge areas' are common in airports and offices, reinforcing this need to connect. However, these translations don't always the offer the same results. The shared conversations and emotions experienced around a domestic dinner table or the shared social activities in a domestic lounge room, are not often translated into the public realm.

Shared tables in restaurants may encourage conversation between strangers, but probably more often the not it is just the space that is being shared. Shared lounge areas in

hotel lobbies or airports are usually established in such a way that guests can seat themselves away from strangers, only sitting closer when no seating is available or when travellers know each other. They are predominantly used as comfortable spaces for relaxing, waiting and on occasion for meeting others. Providing these 'domestic' objects themselves is not a guarantee that behaviours will change accordingly – there has to be a further intervention to encourage a greater engagement between actors. A shared meal provided at the shared table for example would more likely engage conversation between strangers, as they are sharing something more than just the table.

The concept of the shared table and lounge area was also used in *The ByeBuy! Shop,* but as forms that requalified these objects and the connections they formed within the disused retail store. The shared table (see Figures 4, 7 and 20) was placed at the front of the shop, in front of the large shop window that overlooked the park and on the street.

This placing reimagined and requalified the table and chairs (that in a domestic space are usually relegated to the private aspects of the dwelling): here they were in public view. It is space that can be looked 'out' from but also a space that can be viewed 'in' to. As such it is a voyeuristic space; a performance space, where the 'actors' occupying the space and the participation and interaction of the other 'actors' interact as 'audience' to the internal performance, or as actors to the audience inside.

8.6.4 Commoning and insertions

By inhabiting the disused or underused spaces within communities, or opening up private spaces to the public, common spaces can be permanent, semi-permanent or temporary and play a critical role in maintaining diversity within a community and a greater integration of resources. These spaces develop to the needs of the community, not to the needs of the economy. For example, disused spaces can be formed into community gardens, the produce from which can be shared within the community.

Sharing swapping and gifting practices, such as the *Street Store* (see Section 7.5.4), can occur in these spaces as the needs of the community require. Book swaps and urban bookshelves, edible street gardens, kiosks and so on can occur here. Private garages can be turned into spaces that house supplies for an urban block or provide pros-umption and re-sumption workshops. Carparks (in a future where the private car is likely to disappear in

favour of self-drive shared vehicles) can provide scope for these alternative uses. Office spaces disused in evenings can be spaces for social events and gatherings, community meetings, repair cafes, book clubs and so on.

Insertions can be pop-up, temporary or mobile spaces, as needs require. Mobile insertions can service a greater part of the community. With an increase in driverless vehicles and technology that provides cashless and human-less retail, these service vehicles running across cities 24/7 are already being trialled in some cities (Sadler 2017).

Distributed insertions throughout a community could serve as collection points for recyclable/reusable materials and surplus food stocks to be gifted around the community. These spaces could form not only places for exchange and collection, but be places for social interaction and to find out what's happening within the community. Cultural and social events that are community-based, such as local art exhibitions, poetry slams, places for sitting relaxing over a coffee or a light meal, laundry facilities, children's care facilities, playgrounds could happen here. Insertions relate to concepts of spatial reterritorialising and deterritorialising, changing sheds into lending libraries, disused petrol stations into book and music exchanges, office spaces into yoga exercise spaces and at night laneways into performance stages.

The need for agency and commoning is increasingly important as the needs of communities and individuals will rapidly shift. Small and integrated insertions in the community can provide agency and commons to the immediate needs of the surrounding community, as they can be situated almost anywhere and at any time of the day or night. This interconnectedness through commoning are critical features for a resilient form of sustainable consumerism.

8.7 Tenet 3: Re-conceptualising and revaluing products and services

8.7.1 Life cycles and networked ecologies

I return to the life cycle approach of organising products and services and the need to facilitate practices in conjunction with the life cycle of products using the principles of cradle-to-cradle thinking and the circular economy. For example, by structuring products into life cycle networks or ecologies, the combination of practices associated with a

particular product grouping can not only better facilitate life cycle practice, but also improved consumer practices. Using such ecologies, for example, for clothes could situate practices, such as:

- a sorting area for leaving swapping unused clothes;
- a laundry area for washing clothes;
- a repair area for repairing; a display and fitting room area for trying on clothes;
- an area for styling – making the most from a smaller amount of clothes to reduce consumption;
- rental area for renting, rather than buying clothes;
- a tailoring space for refashioning clothes or making new clothes;
- a drop off area for rentals, disused clothes;
- an area for swapping clothes another for gifting;
- a space for loaning accessories and shoes;
- another for buying new clothes from local artisans and designers;
- fabrics and sewing equipment, textiles and wool for pro-suming at home;
- teaching and learning facilities;
- fashion style parades for local designers;
- learning how to look after clothes; and
- sharing stories about clothes.

Each of these activities facilitates or supports sustainable consumer practices. By placing these practices in a networked ecology, advantages of 'thing power' come to the fore, where a curious energy facilitates agency and creative thinking but also assists in supporting sustainable practices through agency and access. The practices don't necessarily require separate spaces; they can be combined, and can form any one of combinations of the three spatial conditions of intervention, insertion or installation.

By providing these groupings with the 'thingness', the 'power of things', their relationships, their narratives and their own life cycle is promoted. This can in themselves provide 'niches' within the community hub to provide space for new ideas products and services, as well as continuing to maintain the connections and interconnectedness of products with a consciousness of consumers. These niches can also promote a curiousness,

a further understanding of the products and personal agency to impact positively further on the life cycle of the product, thereby providing alternative possibilities and improving on sustainable practices.

The collection of similar services and products within these networked ecologies can reveal opportunities for doing things differently, by aligning with sustainable consumer practices. Their close proximity enables clear and easy to use access points to the different services, using quick or slow varieties of engagement suitable for individual needs and abilities. Drop-off and pick-up services could be activated for quick interactions and more engaged services, such as re-sumption and pro-sumption practices for slower encounters.

Adopting this approach of networked ecologies may not only re-value the product but also provide a certain agency by the consumer into its production,its making. The level of involvement dependent on the consumer and availability provided. This is accomplished, for example, in France, where consumers work directly with farmers on their exact produce needs (Abderamane-Dillah, Sa, and Deutsch 2005). The consumers pre-order their pre-grown produce so farmers know how much to grow with a guaranteed consumer at the end.

Of course, to take this perhaps to its ultimate collaboration is where the consumer becomes the producer, in the case of individual or community kitchen gardens. In this case, there is an increased level of understanding and value and appreciation for where and how the food (in this example, but this can be extended for many product and service types) is grown, with different levels of collaboration and involvement on the part of the consumer.
I believe curiosity, as noted, plays a key role in this environment, where levels of curiosity could lead from one exploration of understanding to another, creating practices of folding, stitching and weaving between the various components of the product ecology.
For example, talking to producers at farmers' markets may initiate a curiosity to explore particular food groups in greater depth. This may be through cooking and preparation, health, microeconomics, or a wish to pursue a greater engagement with the production itself by visiting the place of production or exploring this through activities and practices of pro-sumption.

This engagement with the life cycle of production, in order to further understand and appreciate this cycle of time (often so obscured in the ever 'present' of current consumer thinking), can be extended and connected across many time sections of the lifecycle, requiring alternative spatial resolutions within what is currently termed shopping scapes.

The example of farmed food, and the four levels of engagement and agency, highlighted:

1. discussions with farmer or producer at exchange;
2. witnessing production at point of production;
3. pre-ordering produce before grown; and
4. pro-suming one's own food production.

The capacity for an opportunity for consumers to engage in these discussions is provided in current venues such as farmers' markets. There is additional time taken in participating in this engagement but can still be undertaken with a reasonable consumer framework. Of the four 'levels', it is a 'quick' level of engagement. At farmers' markets there is an expectation and appreciation for these higher levels of engagement and therefore time to be taken in the exchange. Each market stand is established as a specialised food grouping, where consumers can linger to ask questions and gain a greater appreciation for their produce. This is not the place for 'supermarket' efficiency.

The activity of repairing can occur in a more grassroots and rhizomatic manner, popping up throughout communities as the need or want arises or as a purpose-built facility addressing a community's needs. They can occur as separate entities to places of exchange but are best situated alongside each other where the life cycle of the product is visualised and contextualised as part of the process of exchange.

There may be skills that need to be explained in more detail for how to maintain or repair products that are being purchased – this may require a separate area away from the main purchase area. In other cases, the products or items may be produced or made by the consumer. *Men's Sheds* are current examples of this, but the concept could be extended to many other product types. The additional time taken to undertake these activities requires speciality equipment and infrastructure to be considered and designed, and even built perhaps by the consumers themselves. Skills may need to be acquired over an extended

period of time, also requiring spaces within which this can happen. All of these practices require different spatial needs than current retail shopping scapes and are dependent on a variety of different tools and resources.

8.8 Spatial tactics

In Chapter 3, I investigated the chronological development of the different shopping scape typologies. In Section 3.2.15 I specifically highlighted the current state of shopping scape design, in which every detail and square metre is calculated for maximum economic gain, thereby subjugating and minimising opportunities for sustainable consumerism. In this section, and in light of previous discussion in this chapter, I propose a series of tactics, guided by interiority and rhizome theory.

8.8.1 Tactic 1: Curious space

The ByeBuy! Shop was a conceptual prototype, a testing ground for understanding how different forms of exchange, un-reliant on economic exchange, would perform. Through my observations of *The ByeBuy! Shop* it became evident that the performance and engagement of participants was different to the performances that might have occurred in normative retail environments. It was evident from these observations that should *The ByeBuy! Shop* be redesigned, certain changes to the original design would need to be made.

The ByeBuy! Shop has the potential to be recreated on a larger scale, an intervention within, perhaps, the shell of a department store. Hannah (2011, 60) describes theatre buildings as 'rigid and lifeless containers' and 'passive vessels' waiting for the performance to enliven them; the department store typology provides the shell for a cornucopia of sustainable consumer performances. Here the layers of open plan floors provide the interconnected and dynamic settings that can facilitate acts of curiousness that were once used for encouraging consumer purchasing and impulse buying. Using similar tactics seen in store design to increase sales, such as lines of sight and the connecting arrangements of products, the curious space uses 'thing power' and rhizomatic tactics to interconnect, weave and fold the activities, services and 'things' of sustainable consumer practices.

Rather than the passive homogeneity of normative department store consumer activity, these curious space interventions create living and lively encounters, that can

change on a daily basis, as was evidenced in *The ByeBuy! Shop*. Activities occur over a 24/7 period; not to consume but to engage, interact and connect, the spaces and activities adapting, changing, morphing throughout the day, night and year. There is a spatial agency here, provided to the 'new' consumer – the pro-sumer, re-sumer and co-user. Slow activities combine organically with fast.

8.8.3 Tactic 2: Permitting agency

Spatial agency lends itself to the temporalities of space – transience and continuous change. Here spaces can morph and change to the will of the user, providing access to ways of 'acting otherwise' and interaction that can support sustainable forms of consumerism, rather than to the demand of the retailer. This offers opportunities for change reflective of states of abundance, for example, whether that is the ability to set up market stands for the swapping of excess fruit and vegetables, or the need to collect excess materials for recycling.

By providing the consumer with the power of agency, a new dynamic can be established, where the consumer has greater access to choice and information. This may change the dynamic of product ordering and purchase, where the store becomes a conduit for purchasing between online ordering and pick-up; rather than the place of purchase, thereby reducing vast amounts of unwanted stock and the need for storing stock for resale.

These 'conduits' offer opportunities for places of co-creation and socialising, or perhaps spaces that used for maintaining life cycle functions, for repair, maintenance and recycling for example, creating increased agency for the consumer in their relationship with consumer practices and products or services.

8.8.4 Tactic 3: Custodianship and access

By revaluing our connection to products as custodians, rather than as owners, the value of access is coveted over ownership and an appreciation for life cycle has an effect. As custodians there lies a responsibility to the community of users, rather than a responsibility only to oneself. As such, products are continuously transient, moving from one user to the next, maybe never intended for a place of exchange. Share cars are a good example of this,

as they quite literally move from one user to the next, returning to the central or primary custodian at times of repair and maintenance.

Custodianship and access may offer centralised spaces, such as lending libraries for access to goods but many, especially those accessed through peer to peer online services, will only be stored in virtual libraries, and the actual products move from one user to the next.

8.8.5 Tactic 4: Co-option

The tactic of co-option draws the conflicting paradigms of the DEP with sustainable consumerism together using stitches and folds, the spaces of time, choice, desire, experience, familiar, aesthetics and human relationships. Stitches use small changes of sustainable consumer practice and threading them through the shopping scapes of the DEP while folding collapses the two paradigms together.

Whole Foods Market, for example, uses informational signage within the store, stitching a narrative of sustainable consumerism throughout the store (choice) in addition to folding familiar shopping scape typologies into an unfamiliar spatial language (experience). Folding is also used to integrate a 'sustainable' material selection for the building and its interior within the normative typologies of supermarket, café and restaurant (choice).

8.9 Revisiting the Research question

As noted in Chapter 1, the history of shopping, consumer behaviour and its influences on retail design shows ways in which the shopping scapes of modern societies have often resulted in homogenaic spaces of consumerism. There are now broad shifts occurring in human values, attitudes and behaviour, influencing consumer behaviour and external changes rapidly transforming the shopping experience. Many of these behavioural shifts are related to more sustainable consumer practices that are imperative for societies transitioning to a sustainable future.

As a result, research question I posed was: How can current shopping scapes be reconsidered to encourage genuine practices of sustainable consumerism?

I employed interior design theory, interiority and rhizome theory, and Booker's (2016) three ways for integrating the new with the extant based on the interior approaches of

intervention, insertion and installation, to review the findings of the *pilot* and *major studies* . In concert with these approaches, I investigated *re-conceptualising* and *revaluing* our connections with time; community; and products and services, and proposed a range of speculation based on these tenets. The tenets, and the resultant tactics, are ways of shaping and embracing new, sustainable shopping and consuming experiences.

The research investigated alternative spatio-temporal forms of encounter and exchange influenced by practices of sustainable consumerism through the practices of ethical/political consumerism; community oriented and collaborative commons; as well as the practices of pro-sumption, re-sumption and co-usage.

I have shown that by shifting relations from the current typological boundaries of shopping scape to the *practice* of sustainable consumerism these practices do challenge the design of shopping scapes within the current dominant economic paradigm, opportunities to 'act otherwise'. These opportunities propose an agency towards sustainable consumerism, not offered within the homogenaic forms of shopping scapes currently on offer, where the practice of consumerism is set to a standard format, limiting and offsetting real changes that could be made in the area of sustainable consumerism.

Through this research I have come to realise that it is an unrealistic expectation, to expect consumers to change their behaviour and practices of consumerism and to be increasingly sustainable in environments which have been designed to practice consumerism in opposition to this goal. However, I have shown in this research, by using the spatial theories and strategies of interiority, that alternatives to the current formats of shopping scapes can provide an agency to consumers that supports and informs efficient and resilient practices of sustainable consumerism.

Interior strategies related predominantly to intervention can support and inform efficient practices of sustainable consumerism where the intervention of alternative spatial layouts and tactics within extant shopping scapes can resist non-sustainable forms of consumerism. Interior strategies predominantly related to insertion and installation can support and inform resilient practices of sustainable consumerism where spatial layouts and tactics provide an agency to the consumer to disrupt non-sustainable forms of consumerism.

8.10 Parameters and limitations

My research has been limited by place, with a review of shopping scapes and the practices of sustainable consumerism limited to developed countries, and in more detail to Australia and Launceston, Tasmania through *The ByeBuy! Shop*.

My research was also limited by time and resources. This area of consumerism is changing rapidly. I started to interrogate this area of research in 2008. Since this time there has been a phenomenal change in attitudes, uptake and practice of sustainability within the retail sector in the following ten years. In 2008, apart from niche interest areas, the inclusion of sustainable products in large supermarket and department store chains, the rise of collaborative consumption and the sharing economy through Web 2.0 platforms, was unheard of. Even now, exemplars and concepts I have described could be redundant in six months.

I acknowledge my own limitations of 'expertise' across all of the different areas of research associated with the retail industry. This industry touches on almost every discipline associated with modern societies, in fact as I write this, I am finding it difficult to find an area of society or discipline area that retail does not touch on in one way or another. To be expert across all of these fields is impossible as a single person and to limit which areas to research in more detail for this thesis has been difficult and problematic. I have endeavoured to uncover the most recent and/or relevant research in these other fields.

It has also become clear through this research that other disciplines and fields of research and expertise play a crucial role in the changes being proposed beyond the scope of my own discipline, interior design. While looking at this topic through the limitation of this discipline, I believe, has uncovered important alternative ways of viewing the dilemma of sustainable consumerism and its adoption by consumers, it now requires other disciplines and the consumers of our societies to take this further, such as business operators and managers, marketers, economists, urban planners, local governments and councils, economists, local community organisations, environmental groups, industrial designers, artists, architects, service designers and sustainable entrepreneurs.

8.11 Summary of key findings

Key findings from this research are as follows:

1. A gap in current research on the practice of sustainable consumerism and the design of shopping scapes in 'developed' societies has been uncovered.
2. Three main groupings of sustainable consumer practices were formed in relation to values and ethics; community relations and collaborations; and the agency of things.
3. Through these sustainable consumer groupings, concepts of re-conceptualising and revaluing time; re-conceptualising and revaluing community and re-conceptualising and revaluing products and services have been revealed as key goals in establishing spaces that support the practices of sustainable consumerism.
4. Alternate interior spatial speculations have been provided centred around these tenets that do not anticipate answers but offer tactics for integrating the new (sustainable practices of consumerism) with the extant (existing built environments), based on interior approaches of intervention, insertion and installation.

8.12 Opportunities and implications for future research

Opportunities arising from the limitations and parameters of this research include the following:

- Extending the research boundaries to countries beyond developed societies, incorporating learning and understandings from these, culturally, socially and from the indigenous shopping scapes of these nations.
- Establishing the gaps in this new research, particularly from more recent occurrences and developments such as technologies including the IOT, Web 2.0 and block chain economies, to determine the growth and application of how sustainable practices of consumerism can be applied to the design of current and future shopping scapes.
- Continue the findings of this research and its applications and implications by extending it to other fields of connected research, and determining how they may add support to these strategies and propositions. This has particular relevance to the fields of consumer behaviour and psychology, social geography and the social sciences, sustainable economics and consumerism, business and development in the retail industry and urban planning.

Direct opportunities from this research would be to apply and test the findings from this thesis to extended 'real life' scenarios, learning from these through constant monitoring, and adapting accordingly. A particular methodology that would enhance this type of research could be adopted through aesthetic frameworks such as 'Animating Democracy',[118] using these attributes to expand and continue the initial conceptual prototype.

More research also needs to be undertaken in following and understanding sustainable consumerism as a grassroots development that disrupts the DEP – what enables it, what causes it to fail and what lessons can be learnt.

8.13 Afterword

An important expectation of this research is to anticipate change in this area and not to continue to repeat the familiar, when everything else has or is changing. A repetition of the familiar can perpetuate a particular expectation and behaviour; for example, the issues currently challenging 'bricks and mortar' retail and 'online' shopping – where each is trying to emulate the other, when perhaps a completely new conceptual framework is required.

I believe the same can be said for sustainable consumerism – it will not be the same as the forms of exchange with which we are currently familiar, so we should not expect that the spatial forms within which these exchanges take place should remain familiar.

118 http://animatingdemocracy.org – an organisation that "…inspires, informs, promotes, and connects arts and culture as potent contributors to community, civic, and social change."

9.0 References

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Appendix A

Table 3: Overseas Organisations and Case Studies visited in each city, Dec, Jan Feb 2009 -2010).

CITY	MEETINGS/CONTACTS		CASE STUDIES VISITED
	Organisation Name	**Position**	
Los Angeles	Regency Centres	Senior Vice President Investments Vice President Construction Vice President Sustainability	
	Yudelson Associates	Director	
			Hollywood Boulevard
			Santa Monica open air shopping mall and jetty
			Downtown LA
Austin	EcoXera	President President, Product & Materials Innovation Vice President, Efficient Buildings & Operations	EcoXera offices
	Centre for Maximum Potential Building Systems	Director and Research Associate	Grounds of CMPBS
	US Green Building Council	Executive Director, Central Texas - Balcones Chapter	

CITY	MEETINGS/CONTACTS		CASE STUDIES VISITED
	The University of Texas at Austin	Program Researcher/Coordinator, Lady Bird Johnson Wildflower Center	Lady Bird Johnson Wildflower Center
			Whole Foods flagship store
			Dell Children's Hospital
			Mueller Development
San Antonio			Canal retail area
Houston			Discovery Green
			Ruggles Green
	Organisation Name	**Position**	
Houston cont			Adaptive reuse for Houston Hospital
			Sakowitz Apartments
Washington DC	US Green Building Council	Manager, Commercial Real Estate Sector	US Green Building Council
	Natural Marketing Institute	Business Director, LOHAS	
			Whole Foods store
			Commissary
New York	International Council of Shopping Centres	Staff Vice President, Global Public Policy Manager, Research Programs and Projects	
	Metropolis	Editor in Chief	
	Retail Traffic	Editor in Chief	
	Parsons New School of Design	Assoc. Prof. Design and Sustainability	
			Green Depot

CITY	MEETINGS/CONTACTS		CASE STUDIES VISITED
			HighLine Park
			New York city flagship stores ie Toys R Us, Apple etc
London, Ontario	University of Western Ontario, Richard Ivey School of Business	Professor/Director,/ Centre for Building Sustainable Value Assistant Professor, Richard Ivey School of Business Assistant Professor of Marketing PhD Candidate, Strategy Assistant Professor, Strategy	
	University of Western Ontario, Department of Geography	PhD Candidate Human Environments Analysis Laboratory, Department of Geography	
	Organisation Name	**Position**	
Kitchener, Ontario	University of Waterloo, Faculty of Environment Centre for Environment & Business	Assistant Professor	
Toronto	Ryerson University, Ted Rogers School of Management	Associate Professor Director/Professor, Hospitality and Tourism Management Research Facility	

CITY	MEETINGS/CONTACTS		CASE STUDIES VISITED
	Evans & Company Consultants	Director, Retail Marketing & Management Services	
	Greening Retail	Director Director	
	Toronto and Region Conservation for the Living City	Manager, Community Transformation Programs Coordinator, Community Transformation Programs	
	Bruce Mau Design	Director, Studio Operations and Business Development	
			General Retail precincts including underground tunnels
London, UK			Unpackaged, retail store
			Konstam at the Prince Albert
			Eco Age, retail store
			Whole Foods store
			Marks & Spencer flagship store
			Tesco
			Westfields, Kensington
			Waitrose
Totnes	Plymouth College of Art	Programme Leader, MA in Entrepreneurship for Creative Practice	
			Local shopping centre, flea market

CITY	MEETINGS/CONTACTS		CASE STUDIES VISITED
	Organisation Name	**Position**	
Bristol			Cabot Circus
Galashiels	Marks & Spencer	Environmental Manager	Marks & Spencer flagship Eco store
Stirling	University of Stirling, Institute for Retail Studies	Professor of Retail Studies	
Edinburgh			The Golden Mile
Berlin			Deutsches Reichstag
			Potsdamer Platz
Kassell, Spangenburg			Local and traditional retail areas
Köln	Köln International School of Design	Professor Service design	
			Local shopping centre
Düsseldorf	C&A	Environmental Manager Construction Manager	
Krefeld, Tönisfeld	Real Future Store	Manager	Real Future Store
Duisberg			Duisberg Forum
Frankfurt			MyZeil
			Local external markets and general shopping areas
Mainz	Gestaltung FH Mainz University of Applied Science	Professor, Interior Architecture	Gestaltung FH Mainz University of Applied Science
			C&A flagship eco store

CITY	MEETINGS/CONTACTS	CASE STUDIES VISITED
Basel		Vitra Design - new Herzog & DeMeuron building
Villach		Atrio Shopping Centre
Salzburg		Europark
		Local external markets
München		Munich Stadium
		Herz Jesu Kirche
		Specialty retail shops